

# The Advent Review and Sabbath Herald



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No. 2

THE GOSPEL TO ALL NATIONS

## The Greatest is Love

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**B**ELOVED, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another." 1 John 4: 7-11, A. R. V.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. . . . Now abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. 13: 4-13, A. R. V.

### Notes by the Way — No. 3

THE last day before we reached New Zealand, the sea was as smooth as glass, so smooth that some feared it presaged a storm; but no storm came, and on the morning of October 16, just a little less than nineteen days from Vancouver, we tied up at the docks in Auckland, having had a very fine passage all the way.

Not knowing that I was coming via New Zealand, none of the brethren were at the dock to meet me, but as I had the address of the conference office in Auckland, I had no difficulty in finding them. Brother E. Rosendahl, the conference secretary, was much surprised when I walked in. During the three days that I stayed in Auckland I was hospitably entertained at the home of Drs. Martin and Florence Kellar, who have been practicing medicine in that city for a number of years.

The citizens of Auckland proudly boast that their city is the Queen City of New Zealand. Regarding this, one writer says: "As the steamer enters the land-locked harbor, the panorama that opens up before one's eyes gives ample justification for the boast. The city is built on the southern side of the harbor, on a series of sloping hills, rising gradually from the water's edge, with houses and gardens nestling in cozy nooks on the terraced slopes, and on the numerous bays that indent the shore."

The visitor is advised to lose no time in making his way to Mt. Eden, an extinct volcano six hundred and forty feet high, about three miles from the wharf. "Arrived there, he has but to look around to appreciate and to excuse the feeling of pride which swells the hearts of all Aucklanders when you speak to them of their beautiful city." As there is a good road to the top, Dr. Martin Kellar drove up and let me enjoy this beautiful view. "Auckland seems to have a monopoly of extinct volcanoes. Within a radius of ten miles there are said to be over sixty repetitions of Mt. Eden."

The older Sabbath keepers love to talk of the time when, in 1885, Elder A. G. Daniells pitched his tent in Auckland, thus starting the work in New Zealand. There are now three churches with two hundred and twenty-five members, in Auckland. The headquarters of the North New Zealand Conference and Tract Society is also in that city.

From Auckland I went south by train to Palmerston, a ride of about fourteen hours. Here Elder W. H. Pascoe, the president of the North New Zealand Conference, and Brethren J. H. Mills and G. F. Hansford met me. Brother Mills is the principal of the Oroua Missionary School, located at Longburn, about four miles from Palmerston, and Brother Hansford is the conference field missionary secretary. I spent Friday evening and Sabbath at the school and in Palmerston, speaking twice at each place.

Our school in New Zealand has had a rather hard struggle, but the brethren are hoping for better things in the future. The school owns thirty acres of good land, within easy reach of market. Those in charge are planning to start the manufacture of health foods soon, which are now imported in considerable quantities from Australia. There is an indebtedness of about \$20,000 on the school. There are now twenty-nine workers in different fields who have re-

ceived a portion or all of their training in the New Zealand school. The enrollment this year has been thirty-two. As Professor Griggs visited this school a few weeks ahead of me, he has probably sent a full report to the REVIEW. I greatly enjoyed my visit at the home of Brother and Sister Mills.

Sunday morning Elder Pascoe and I took the train in Palmerston for Wellington, and Sunday evening a nice company came together there for a meeting in their own church building.

The next evening I took the ferryboat south to Lyttelton, a distance of one hundred and seventy-five miles, en route to Christchurch, where is the largest company of our people in the south island. The conference president, Pastor H. Letts, Pastor C. K. Meyers, and the church elder met me at the boat.

While at Christchurch I was entertained at the sanitarium, which is about three miles from the city, and easy of access by street car. It is a very homelike place, with beautiful grounds. About eighteen patients can be accommodated. The war has affected this institution rather unfavorably, but there is still sufficient patronage to meet current expenses.

The city of Christchurch has a population of eighty thousand, and there is a growing church of our people numbering about one hundred and twenty-five. This has been one of the best cities in New Zealand for our work. The evening I was there nearly all the members came out to the meeting. Here, as in the other places, I told of the progress the message is making, especially in South America, and of the encouraging growth of our world-wide literature work. The brethren had never heard directly from South America, and their hearts were stirred as they listened as I told them how God is working in that dark land.

New Zealand is about the size of Great Britain, but with a population of only a little over one million. Approximately there is one Seventh-day Adventist to each 1,280 of the population. The islands, being sparsely settled, are rather difficult to work. The secretary of the North New Zealand Conference sends out 150 letters each month to as many isolated members, out of a total membership of 600. The number baptized during the year ending June 30, 1916, was thirty-one in the north conference and seventeen in the south. As in other fields, the brethren here feel the need of more experienced laborers. In the south conference, Brother Letts, the president, a young man thirty-two years of age, is the only ordained minister. In the north there are three ordained ministers. The tithe in the two conferences amounted to \$26,794.74 last year, an average per capita of over \$34; and the literature sales amounted to \$30,500. Twelve canvassers in the south and fourteen in the north were reported. The Sabbath school offerings for the year amounted to \$3.68 for each member; and the tithes and offerings were over \$60 per capita.

The brethren gave some very encouraging reports of the results they have seen from the circulation of our literature. About seventeen years ago one of our canvassers sold a copy of "Bible Readings" to the wife of a prominent ironmonger, or hardware dealer, one of the richest men in the city of Auckland. This ironmonger had a beautiful daughter, an only child. About four years

afterward, the mother told Mr. Donald, who was courting the daughter, that she had a book she believed would interest him, and gave him this copy of "Bible Readings." As soon as he began to read it, he was interested. As he read, he saw the truth, and was convinced that he ought to obey. But the opposition of his fiancée and her mother was so strong that he hesitated, but he kept on studying. After a time he was married to the young lady, and about four years from the time he received the book he came out boldly for the truth. All these years he has been partner and shareholder in a very large business firm that carries on an extensive island trade. He is a great help to the Auckland church financially and in other ways. He is now elder of the church. As his mother-in-law had not read the book, she did not know what she was giving him. Now she says she wishes she had burned it instead.

Elder W. H. Pascoe tells an interesting story of how he and his family came into the truth. In the year 1905 he picked up in the street a torn piece of the *Bible Echo*, in which he saw a challenge from a Jewish rabbi to Christians to prove that Sunday is the Sabbath. This aroused his interest in the Sabbath question. That same year one of our canvassers sold a copy of "Daniel and the Revelation" to a neighbor, and when Brother Pascoe saw what it was, he borrowed it. He and others in his father's family studied this book carefully, and as a result, in 1907, eight of the ten members of the family began to keep the Sabbath, before they ever heard of Seventh-day Adventists.

Another interesting case: Several years ago a sister sent a copy of the tract, "Scripture References," to a relative here. This man and his family paid very little attention to the tract when it came. It lay around until a year or so later, when it was used, along with other papers, in packing to move. When the family was settled in their new home, a son about seventeen years old found the tract in a trunk. He began to read it, and one day said to his mother, "I believe that what this tract teaches is the truth. It says that the seventh day is the Sabbath, and gives the Bible texts which prove it." Then he began reading it to the family. Up to that time the father had not been a Christian, but the reading of that tract convinced and converted him. The study of that one tract finally resulted in the entire family's accepting the whole truth, the Sabbath, tithing, health reform, and all the rest.

I shall remember with special pleasure my trip through New Zealand. The brethren and sisters gave me a most hearty welcome in every place, and did all in their power to make me feel at home. The North New Zealand Conference also paid all my traveling expenses through the islands. October 26 I returned to Wellington from Christchurch, and the same evening came aboard the "Manuka" for Sydney, where we hope to arrive tomorrow, October 30.

N. Z. Town.

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 "The heart that trusts forever sings,  
 And feels as light as it had wings;  
 A well of peace within it springs;  
 Come good or ill,  
 Whate'er today, tomorrow, brings,  
 It is His will."

# The Advent And Sabbath REVIEW HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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## EDITORIAL

### Christ "Descended into Hell"

THERE occurs in the so-called Apostles' Creed the expression, "He [Christ] descended into hell." This statement is true if we correctly understand what is meant by "hell;" for the Scripture itself speaks of Christ's stay in hell. The apostle Peter, in his sermon on the day of Pentecost, quoted the Old Testament to prove that the resurrection of Christ had been foretold. He said:—

"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because *thou wilt not leave my soul in hell*, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that *his soul was not left in hell*, neither his flesh did see corruption." Acts 2: 24-31.

The passage to which reference is made is Ps. 16: 10, where we read, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." The original Hebrew word in this psalm, which is here translated "hell," is *sheol*. The fact that the psalms are written in the form of Hebrew poetry would suggest immediately, to any one acquainted with this form of literature, that *sheol*, in this connection at least, cannot have the meaning which has come to be attached to the English word "hell." A characteristic of Hebrew poetry is its parallelism; that is, the same thought is expressed the second time, but in different words. The parallelism in this case would indicate the identical meaning of *the soul in hell* and *the flesh seeing corruption*.

In another passage in the same book, speaking of the inability of man to deliver himself from death, the psalmist says:—

"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89: 48.

Here the original word *sheol* is correctly translated "grave," and that is where Christ went.

Let us consider a few other passages in which the Hebrew word *sheol* occurs. After Joseph's brothers had sold him into Egypt, and had taken his coat of many colors and dipped it in blood to make it appear to their father that Joseph had been eaten by a wild beast, Jacob said, "I will go down into the grave [*sheol*] unto my son mourning." Gen. 37: 35. Surely no one would suppose that Jacob thought he was going to hell.

Later, when Reuben offered to stand surety for the safe return of Benjamin if Jacob would allow him to go with them to Egypt, the father replied:—

"My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave [*sheol*]." Gen. 42: 38.

The patriarch Job in his affliction wished for death, in the following words:—

"O that thou wouldst hide me in the grave [*sheol*], that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!" Job 14: 13.

Surely Job would never think of asking God to hide him in hell. Speaking again of death, Job said, "If I wait, the grave [*sheol*] is mine house: I have made my bed in the darkness." Job 17: 13.

The exhortation of the wise man to all, not merely to the wicked, is:—

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*], whither thou goest." Eccl. 9: 10.

In view of the truth pointed out in the scripture last quoted, as well as in many other portions of the Bible, that after

death there is no work, knowledge, nor wisdom, there is something entirely wrong in the interpretation sometimes given to that other passage of Scripture which is used by Roman Catholics to prove the existence of purgatory. We refer to 1 Peter 3: 18-20:—

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls were saved by water."

The Bible nowhere promises a second probation. It is entirely incongruous to think of Christ's preaching to the spirits of dead men when the Bible plainly tells us that "the dead know not anything." Eccl. 9: 5. What, then, is the explanation of this statement of the apostle Peter? The *when* clause of the twentieth verse tells us not so much when the spirits were in prison, neither when they were disobedient, but when the preaching was done. Christ preached by the Holy Spirit through Noah to the antediluvians, who were shut up to a period of one hundred and twenty years either to accept Noah's message or to be destroyed by the flood. They were, however, disobedient to the message sent them, and therefore perished when God's long-suffering came to an end.

Christ preached to no one while he was in hell (*the grave*). With this understanding of the meaning of hell (*sheol*), all Bible students can agree with the statement that "he [Christ] descended into hell."

L. L. C.

### The Heating Apparatus

C. H. SPURGEON was once showing a friend through his London tabernacle. When nearly through the building, Spurgeon said, "Now I will show you the heating apparatus." He then opened a door, bringing to view a large number of friends gathered for the Monday prayer meeting.

Truly, prayer is the life and power of the Christian. Nothing else so warms the heart as prayer. When we feel cold and indifferent, we should pray. When

the chill of sin surrounds us, and in its most inviting form beckons us on, we should pray. When we see a brother getting cold and worldly, and beginning to neglect the duties of a Christian, do not criticize him,—pray for him. Go into your closet, and stay until your own heart is warmed, and you feel revived; then go to your brother and revive him. Talk kindly to him. Pray with him.

When the work seems to move slowly, and the chill of death seems to be paralyzing the efforts put forth, do not find fault,—pray. Pray for God to open your eyes to see if you yourself are not in some way responsible for the coldness. Have you been praying as Jesus did? He was often a great while before day in the mountains alone, praying. Until we have been as earnest as this, we have no right to criticize others.

If the prayer meeting is cold, and there seems to be a lack of spiritual fire, do not blame some one else, do not surmise that somebody else must be doing wrong,—pray. Go into the closet and storm heaven with your petitions. Get a few together in whose heart the celestial fire is burning, and have a season of prayer. Several sticks of wood usually make a better fire than one.

Prayer will warm our own hearts, will bring warmth into the church, will bring the breath of life into other hearts, and dispel the darkness of the enemy. Then let us pray. G. B. T.

### Some Moravian Deliverances

It was a godly band of believers who were guided by God's providence out of the house of bondage in Moravia to the estates of Count Zinzendorf, in Saxony, there to form the vanguard of the modern missionary army. It was on these estates that they founded their town of Herrnhut. In the escape from Moravia, some of them bore witness to deliverances that they could ascribe only to the direct intervention of the angels of the Lord.

David Nitschmann was one of their leaders. In his own story of his life he speaks of "the miraculous escape" which the Lord vouchsafed to him in Moravia. He and a number of the brethren were arrested and put in irons in the prison. Nitschmann tells how he and another were specially impressed one night that they should escape, and how the way was opened:—

"One Thursday evening I told my brethren that I had thoughts of leaving them that night. 'And I too,' instantly added David Schneider; 'I mean to go with you.' We had to wait till eleven. Not knowing how I should be able to get rid of my irons, I laid hands upon the padlock which fastened them, to try to open it with a knife; and behold it was opened!

"I began to weep for joy, and I said to Schneider, 'Now I see it is the will of God that we should go.'

"We removed the irons from our feet, we took leave of the other brethren in profound silence, and crossed the court to see if we could find a ladder. I went as far as the principal passage, which was secured by two doors; and I found the first opened, and the second also. This was a second sign to us that we were to go. Being once out of the castle, we hung our irons on the wall, and we crossed the garden to reach my dwelling, where we waited awhile, that I might tell my wife how she should proceed when I sent some one to fetch her."—*Thos. Boys' "Suppressed Evidence."*

They got away, and ultimately reached Herrnhut in safety. The authorities ordered their wives to send some one after them, as they fled, to bring them back. Compelled to act, a friend, David Hinkel, was sent after them. After some days he returned, unable to overtake the two brethren. Bost tells the sequel in his "History of the Bohemian and Moravian Brethren:—

"The judge ordered him [Hinkel] to be immediately committed to prison, and told him he should be hanged for aiding the escape of his brethren. 'That,' he said coolly, 'is as God wills it; if he does not purpose it, it will not be.'

"They thrust him into a cold, dark hole, where he remained three days without anything to eat or drink.

"He was then brought before the judge, half dead with cold, to tell what he knew of the two men who had escaped. As he persisted in declaring that he knew nothing of them, they put him in a warmer place, where they gave him a piece of coarse bread and some dirty water, charging the jailer to watch him carefully. . . . [This charge, it is suggested, reminded Hinkel of the charge to the Philippian jailer, before Paul's deliverance. Acts 16:23.]

"This appeared to him, he tells us, like an intimation from God to make his escape. He opened the door softly, saw the sentinels placed in such a way that he could pass them without being perceived, by the back gate into the garden, and thence into the village. He walked out in broad day, took leave of some of his brethren, set off in haste for Saxony, and arrived safely at Herrnhut."

No wonder these loyal believers, in the hands of bitter enemies of the truth of God, rejoiced in the ministry of the angels of God, the same who opened prison doors in olden time and struck chains from the hands of the Lord's servants. Bost tells of yet another similar deliverance:—

"Andrew Beyer was shut up in prison at Kunewalde for more than a year, and tortured, because he would not give up his faith or his connection with the Brethren; but his persecutors could not prevail. They therefore commanded him to be loaded with irons, and cast into a dark and damp dungeon.

"The day on which his sentence was to have been executed, David Fritsch, who was in the same prison, happened to push against the door, and the great chain, which was stretched across the outside, gave way. They opened the door, and seeing no sentinels, went home, took their wives and children,

one of them only six months old, and fled. After many perils and privations they also safely arrived at Herrnhut."

The covering, protecting hand of the Lord was a very real thing to the faith of these men of God. In dependence upon him, and seeking his guidance in everything, the exiles built up the settlement at Herrnhut, where they had found refuge, making it a veritable missionary training center. The pious and practical Count Zinzendorf welcomed them as men after his own heart; and by laboring together in the Lord there was developed the wonderful Moravian missionary movement that planted the standard of the gospel in many dark lands over the seas. Their missionary story also abounds with accounts of deliverances amid perils from wild beasts and savages in various lands.

And to us who read the story in later times, do not these chronicles of intervening providences bring an added sense of the reality of the presence of God and his angels with his children on earth? Wherever God's truth and his witnesses have been put on trial, in every age, there has been revealed the same mighty power. As in ancient days, so to the end, the Lord is the keeper of his flock and the constant friend in time of need. Well may we trust his grace.

W. A. S.

### A Garbled Quotation

FROM several we have received the following quotation credited to Mrs. E. G. White, with the inquiry whether or not it is correct:—

"It was Christ who spoke through Melchizedek. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. There is but one being in the universe that fills all these specifications, that is the Spirit of God. He ever lives to intercede. He has no beginning of days or end of life. He represents the Father and the Son. He speaks peace to the troubled soul. He is not an angel of any kind, for angels are amenable to law and were created. This being is equal to the Father and the Son. It is the voice of God in the world."

For the benefit of these inquirers, and of others who have regarded this as a quotation from Sister White, we will say that, so far as we have been able to find, the first two sentences alone, which are in italic, are quoted from her writings. The remainder of the quotation was evidently a comment by some one on the quotation, and afterward used as a part of the quotation itself. The first two sentences were quoted from an article by Sister White in the Review of Feb. 18, 1890, constituting the beginning of a paragraph which reads as follows:—

"It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past,



Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord."

So far as we know, Sister White has never made any statement as to the identity of Melchizedek. Perhaps the clearest statement she makes is found in "Patriarchs and Prophets," page 136. After speaking of some who came out to meet Abraham on his return from his victory over the Canaanites, she says:—

"Another who came out to welcome the victorious patriarch, was Melchizedek, king of Salem, who brought forth bread and wine for the refreshment of his army. As 'priest of the most high God,' he pronounced a blessing upon Abraham, and gave thanks to the Lord, who had wrought so great a deliverance by his servant. And Abraham 'gave him tithes of all.'"

The best statement we have regarding this Bible character is found in Gen. 14: 18-20 and the several references in the book of Hebrews, particularly in Heb. 7: 1-11. With these simple statements and the lessons which the apostle draws from them we evidently must content ourselves. Idle speculation over the question will prove of little value.

F. M. W.

ELDER C. A. PAAP writes from Taungs, South Africa: "Two weeks ago we organized a Sabbath school here, and we now have a membership of twenty-nine. Twenty-six of these are new Sabbath keepers. Five stores close on the Sabbath. These people love God and his Word. We have sold about one hundred dollars' worth of Bibles and our denominational books to those who attend the services. The people are so thankful for what we have done that they are furnishing a house for us at their own cost. So far we have lived in a boarding house. The Dutch farmers forty miles away have repeatedly sent for us to come and hold meetings in their community, so next week two of our new converts are going out with me to act as interpreters. These people are very susceptible to God's Word. We have abundant evidence that the Lord is leading us, and we are very much encouraged. The power of his Word is making great reformatations in the lives of the people."

A FEW weeks ago a Seventh-day Adventist church of fifty members was organized for the colored people at Muskogee, Okla. A class of thirty are studying different points of the third angel's message preparatory to baptism.

# Bible Studies

## The Second Coming of Christ — No. 2

CHRIST is coming the second time. There is no discord, no dissonance, in the prophetic chords which declare this glorious truth. The day of his coming will be the day of deliverance to his waiting people, the ushering in of their jubilee over Satan, sin, and death, the glad and grand fruition of their longing desires and eager expectations.

In the study of last week we learned the manner in which Christ will return:—

1. His coming will be a personal coming. He says, "I will come again." John 14: 1-3.

2. His coming will be literal. "The Lord himself shall descend from heaven." 1 Thess. 4: 16.

3. His coming will be visible. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1: 7.

The purpose of his coming is also clearly indicated in the Scriptures of truth,—he comes to establish his kingdom. 2 Tim. 4: 1; Matt. 16: 27. This earth in its purified condition will constitute the territory of his kingdom (2 Peter 3: 7-13), and those who have been raised from the dead and those translated from among the living at his appearing, will constitute the subjects of that kingdom. 1 Thess. 4: 16-18; 1 Cor. 15: 51-55.

Can we know the day and the hour of his coming? The Scriptures positively assert that we cannot. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36. But in the same connection the Master tells us that when we see certain things come to pass, we may know that his coming is near, "even at the doors." Verse 33.

### Multiplied Signs

What are these signs by which we may know when the second coming of Christ is near? In the discourse from which we have just quoted, the Saviour declares, as recorded by Luke: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28. Other signs are also enumerated. For convenience we will classify these under the following natural divisions:—

1. Signs in the heavens.
2. Signs in the physical world.
3. Signs in the social world.
4. Signs in the industrial world.
5. Signs in the political world.

6. Signs in the religious world.

These groups of signs we will consider in the order enumerated.

### Signs in the Heavens

When the great luminaries of heaven were created, six thousand years ago, the divine Record states that they were made "for signs, and for seasons, and for days, and years." Gen. 1: 14. In no more significant manner could the Lord present to mankind signs of his second coming than in phenomena to be seen in the heavenly bodies. The prophet Joel states that the sun, moon, and stars should be used for this purpose just preceding the coming of the great and dreadful day of the Lord. "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 30-32. Here the specific signs to be seen in the heavenly bodies are pointed out. "The sun shall be turned into darkness, and the moon into blood."

### The Darkening of the Sun

We find reference to these conditions in several New Testament scriptures. The most notable is the statement made by the Lord. According to Matthew, this statement is as follows: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 29, 30.

### Papal Domination

To what tribulation is reference here made?—Evidently to the long period of tribulation brought upon the church through the domination of the papal power of Rome. The length of this tribulation, and the havoc it would work in the church of God, are represented in these words of the prophet Daniel: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25.

As will appear more clearly in subsequent studies, this period of papal domination began in 538 A. D., and continued till 1798. We find, however, that as the result of the Reformation of the sixteenth century and of the spirit of enlightenment and liberal thought which

spread throughout Europe, especially among the higher classes, together with the opening up of the New World as an asylum for the oppressed of Europe, the power of the persecutor was greatly lessened before the end of this period.

#### The Days Shortened

The spirit of this age is expressed by one writer in the following concise language:—

"The new spirit of the age, emanating from Paris, was fully recognized by the sovereigns and the prime ministers of the different nations of continental Europe, who inaugurated various civil, political, and ecclesiastical reforms. They sought to put in practice what was advocated in speech and writing as the truth. In all these European countries zealous efforts were made to revolutionize ancient forms and institutions, laws and customs, and by new arrangements to adapt them to the spirit of the age. In the realm of religion this spirit of reform first manifested itself by proclaiming toleration in matters of religious faith, in the suppression of the order of Jesuits."—*Library of Universal History*, p. 2447.

On page 2448 this same authority continues:—

"General hostility to the Roman Catholic Church and its most powerful and celebrated order, the Jesuits, was manifested in several of the Roman Catholic countries, such as Portugal, Spain, and France. . . . The Jesuits were successively banished from such Roman Catholic countries as Portugal, Spain, France, and Naples; and the order was finally suppressed by a papal edict, though it was subsequently restored."

The year 1759 marked the expulsion of the Jesuits from Portugal. In 1767 they were banished from Spain. France banished the order in 1764.

Regarding the influence exerted by the triumphant spirit of democracy in the New World, the same authority says, on page 2447:—

"The triumph of the American Revolution, which established popular government in the New World, seemed to justify the destruction of all thrones and class distinctions, though few considered the severe moral training which had prepared the Anglo-American colonists for their unique and heroic task. In the War of American Independence, the people of Europe, who were filled with the ideas and dreams of Rousseau, saw the beginning of the great struggle which was to give the human race a state of paradisaical happiness."

Thus the beginning of the last quarter of the eighteenth century saw the power of the Roman see greatly lessened in nearly every nation of Europe. Men and women had begun to think for themselves. Kings and emperors refused to hold their high offices as a grant from the papal see. It would perhaps be safe to conclude that the year 1776 marked a new order of things in the civil and religious rights of mankind. The colonists came to America, establishing a church without a pope

and a state without a king. This spirit of political democracy and religious freedom honeycombed the governments of the Old World, and prepared the way for the overthrow of papal domination.

How specific is the prediction of the Lord: "Immediately after the tribulation of those days shall the sun be darkened." Matt. 24:29. "In those days, after that tribulation, the sun shall be darkened." Mark 13:24. Somewhere, then, between the years 1776 and 1798 we are to look for the occurrence of this notable sign in the heavens.

Another proof that the sun was to be darkened about this time was to be found in the seven seals. "I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12. The great earthquake here referred to is undoubtedly what is known as the Lisbon earthquake, which occurred Nov. 1, 1755. As will be noted, the darkening of the sun was soon to follow this. An additional feature regarding the moon is brought to view here, the prophecy stating that it would become as blood.

As to the time of day when the sun would be darkened, the prophecy thus speaks: "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. 13:10.

We may therefore summarize the following particular specifications regarding this celestial phenomenon:—

1. The sun was to be darkened as a sign of the day of the Lord. Matt. 24:29; Joel 2:31.

2. It was to be darkened between the years 1776 and 1798. Mark 13:24.

3. It was to be darkened after the great earthquake of 1755. Rev. 6:12.

4. It was to be darkened in the morning. Isa. 13:10.

5. In connection with this sign the moon should not give her light. Matt. 24:29; Mark 13:24; Isa. 13:10.

6. The moon would present the appearance of blood. Rev. 6:12; Joel 2:31.

Was this twofold sign fulfilled at the time and in the manner above specified? We affirm unhesitatingly that it was. May 19, 1780, witnessed the fulfilment of all these specifications. In proof, we wish to present the following testimonies, selected from the many witnesses who might be called upon to testify.

#### Striking Testimonies

Declares Robert Sears, in "The Guide to Knowledge, or Repertory of Facts," published in New York, 1845, page 428:—

"On the nineteenth of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or transact

their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night."

Webster's Unabridged Dictionary, edition of 1869, contains the following statement regarding this remarkable day:—

"The dark day, May 19, 1780, so called on account of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known."

In closing our testimonials regarding this most interesting phenomenon, we append the following lines from the Quaker poet, J. G. Whittier, in "Abraham Davenport:"—

"'Twas on a May day of the far old year  
Seventeen hundred eighty, that there fell  
Over the bloom and sweet life of the spring,  
Over the fresh earth and the heaven of  
noon,  
A horror of great darkness, like the night  
In day of which the Norland sagas tell,—  
The twilight of the gods.

"Birds ceased to sing, and all the barnyard  
fowls  
Roosted; the cattle at the pasture bars  
Low'd, and look'd homeward; bats on  
leathern wings  
Flitt'd abroad; the sounds of labor died;  
Men pray'd, and women wept; all ears grew  
sharp  
To hear the doom blast of the trumpet  
shatter  
The black sky."

It may be argued by the objector that there have been several dark days in the history of the world, and he inquires which one of these shall be taken as a sign of the coming of the Lord. We answer, The dark day coming at the time specified in the prophecy. There may have been hundreds of dark days during the Christian era, every one as dense and terrifying as the dark day of May 19, 1780; but the dark day of that date stands apart from all its fellows in that it came at the particular time specified in the prophecy; viz., during the period of papal domination, but after the Papacy had ceased its persecutions. To this dark day the prophecy of the Lord refers, and to none other.

#### The Falling of the Stars

Following the darkening of the sun, the next phenomenon to be observed in the heavens, according to the prediction of our Saviour, was the falling of the stars. We cannot, of course, understand by the term "stars" that reference is made to the fixed planets of the universe, many of which are many times larger than this earth, and were they really to fall, instead of being merciful signs to warn men of coming destruction, they would actually bring chaos and ruin into the universe of God. Christ evidently refers here to meteors, or shooting stars. Dr. Thomas Burnet, commenting upon this scripture over a

hundred years before its fulfilment, says:—

"The last sign we shall take notice of is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24:29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up, as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others those which are called falling stars; which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or leaves from the fig tree, they would make an astonishing sight."—*"Sacred Theory of the Earth,"* book 3, p. 66, third edition, 1697.

The manner in which the stars were to fall is also stated in the Sacred Word. We quote from Rev. 6:12, 13:—

"I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

The figure of speech here employed to represent the manner in which the stars would fall, is used by eyewitnesses in describing the great star shower of Nov. 13, 1833. A writer in the *New York Journal of Commerce*, Vol. VIII, No. 534, Nov. 16, 1833, describes the event as follows:—

"And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy, before quoted. 'It rained fire,' says one. Another, 'It was like a shower of fire.' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by the name of 'falling stars;' and one speaking to his fellow in the midst of the scene, would say: 'See how the stars fall!' and he who heard, would not pause to correct the astronomy of the speaker, any more than he would reply, 'The sun does not move,' to one who should tell him, 'The sun is rising.' The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did

not come, as if from several trees shaken, but from *one*: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the *ripe* fruit falls. Far from it. But they *flew*, they *were cast*, like the unripe fruit, which at first refuses to leave the branch; and when it does break its hold flies swiftly, straight off, descending; and in the multitude falling some cross the track of others, as they were thrown with more or less force. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the park with two gentlemen of Pearl Street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only by the prophet."

Before the coming of the Lord, doubtless other remarkable phenomena will be seen in the heavens. Joel 2:30. They, however, are not individually pointed out in the same specific manner as the darkening of the sun and the falling of the stars. These events stand forth as the two great celestial signs of the coming of the Lord, and having taken place, we know that the coming of the Lord is near.

We are living today between the events brought to view in verses 13 and 14 of the prophecy of Revelation 6. We have seen with our own eyes or on the page of history, the fulfilment of the signs foretold in verses 12 and 13; while verse 14 declares of the future: "The heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places." We may lift up our heads and rejoice, knowing that our "redemption draweth nigh."

### Questions

1. Describe the threefold manner in which Christ will return to this earth.
2. What does Christ come to establish? What will constitute the territory of his kingdom? Who the inhabitants?
3. Can we know the day or the hour of Christ's coming?
4. How near may we know his coming to be from conditions which we see in the world?
5. For what did the Lord declare that he made the sun, moon, and stars?
6. What testimony did the prophet Joel bear regarding signs in the heavens?
7. What signs of his coming does the Lord say shall be seen in the heavens?
8. To what tribulation is reference here made?
9. How does the prophet Daniel describe this tribulation?
10. When did the papal domination begin, and when end?
11. What influences served greatly to lessen the power of the persecutor?
12. What notable order in the Catholic Church was suppressed about this time?
13. What can you say of the influence of the opening of the New World?
14. Within what period, then, would we look for the darkening of the sun?
15. How does the revelator describe the darkening of the sun?
16. Name the six particular specifications by which the dark day of May 10, 1780, was pointed out.

17. How does Robert Sears describe this event?

18. What statement is made by Noah Webster?

19. Why should the particular dark day of May 19, 1780, be chosen as the one fulfilling the prophecy?

20. What was the next great sign to be seen in the heavens, signifying the nearness of the coming of the Lord?

21. What is meant by the term "stars"?

22. By what figure is the falling of the stars illustrated in the prophecy of Revelation 6?

23. Describe the manner in which this sign was fulfilled.

24. Where in the prophecy of the seven seals are we living today?

25. As we see the fulfilment of the signs, what may we know?

### That Blessed Hope

C. F. CAMPBELL

"THE grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-14.

According to the prophecies of the Bible, which foretell the signs preceding the end of the present world and the return of our Lord, we are living in the very last hours of earth's history. It is time for us to look up, for our redemption draweth nigh. We are looking for the fulfilment of "that blessed hope," the second coming of our Lord and Saviour Jesus Christ. Then he will take his redeemed children with him, to inhabit the mansions which he has gone to prepare; for he promised his disciples, when he ascended from the Mount of Olives, that he would prepare a place for his followers, that where he is, there they may be also. Then we may sing with full understanding,—

"Face to face with Christ my Saviour,  
Face to face—what will it be  
When with rapture I behold him,  
Jesus Christ, who died for me?"

"What rejoicing in his presence,  
When are banished grief and pain,  
When the crooked ways are straightened,  
And the dark things shall be plain!"

Then he will change our vile bodies that they may be fashioned like unto his glorious body. Phil. 3:21. Then these corruptible bodies will be made incorruptible, and this mortal will put on immortality. I Cor. 15:53, 54.

In that glad day the redeemed of the Lord shall return and come to Zion; and everlasting joy shall be upon their heads; and sorrow and sighing shall flee away. It makes no difference where they may be sleeping, whether at the bottom of the ocean or alone in some heathen land, the chosen of the Lord will be gathered home, where there will be joy and gladness. Then we shall meet to part no more. When the resurrection morning dawns, the trump of God will call the elect from the four winds, from one end of heaven to the other. Matt. 24:31. At that time will be fulfilled the word of the Lord: "Gather my saints together

unto me; those that have made a covenant with me by sacrifice." Ps. 50:5.

Have you given up something that you might serve the Lord Jesus? Has his work been more to you than your necessary food? If so, in that day you will be richly rewarded for self-denial. God's word is sure; it cannot fail. He says that in the glad fruition of "the blessed hope" all tears shall be wiped away, death swallowed up in victory, and the reproach of his people taken away. This hope is an anchor to the soul. It is sure, it is steadfast, and its realization is near at hand.

Are we ready? Are we looking forward to it with glad anticipation? Have we asked ourselves where we shall choose to spend eternity? The decision is ours. Jesus says, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Let us be sure that all is right between us and God.

"The last lovely morning,  
All blooming and fair,  
Is fast onward fleeting,  
And soon will appear;

"While the mighty, mighty, mighty tramp,  
Sounds, 'Come, come away!'"

Oh, let us be faithful, that we may be present at the coronation of our Lord and King, go home with him, and in company with the redeemed of all nations, enjoy the rest and joy and peace of heaven throughout eternity!

Perth, Ontario.

#### He Is Coming

MYRTLE F. BROWN

[The author of the following lines is not a Seventh-day Adventist, but has been reading our literature, and already shares in the hope of a soon-coming Saviour.]

O CHRISTIAN, are you watching  
For the coming of the Lord,  
The day that's fast approaching,  
Plainly told of in his Word?  
O pray for him to hasten now  
The coming of the day  
When Gabriel blows his trumpet,  
And the shadows flee away.

The prophecies fulfilling  
Soon the gospel will be told  
To every tribe and nation,  
Let us then our courage hold.  
The end shall come; and let us  
Watch the dawning of the day  
When Gabriel blows his trumpet,  
And the shadows flee away.

He'll come in clouds of glory,  
With a shout that all shall hear,  
The holy angels with him;  
And the ones we've loved so dear  
With us who've watched and waited  
For this bright and happy day,  
Will be caught up to meet him  
When the shadows flee away.

O the rapture of his coming!  
O the glory of that hour!  
O the grand, majestic brightness  
Shining from his wondrous power!  
'Twill make the blackest darkness  
Brighter than the brightest day:  
At the sound of Gabriel's trumpet  
All the shadows flee away.

LIFE may fail me, all its pleasure,  
Yet a refuge I have found,  
Love and pardon beyond measure;  
Who the depths of love can sound?  
Though I leave the house of prayer,  
Yet my heart is ever there.

—Martha A. Kidder.

## GENERAL ARTICLES

### To the Doubting and Irresolute

MRS. M. E. STEWARD

JESUS says, "Him that cometh to me I will in nowise cast out." Again, "No man can come to me, except the Father which hath sent me draw him." John 6:37, 44. But "God is drawing all hearts unto him, and only those who resist his drawing will refuse to come to Christ."—"The Desire of Ages," p. 387. "All thy children shall be taught of the Lord." Isa. 54:13. "When we long for a better life, it is because the Spirit is drawing us, and we are yielding to it."—Mrs. E. G. White, in *Signs of the Times*, May, 1890.

A solemn admonition comes to us from the same writer: "The Holy Spirit strives to make apparent the claims of God; but men pay heed only for a moment, and turn their minds to other things; Satan catches away the seeds of truth, the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and know it not."—*Bible Training School*.

### Prayers for the Dead

W. W. PRESCOTT

IN the General Convention of the Protestant Episcopal Church, held in 1913, a joint commission was appointed to consider and report upon changes in the prayer book. This commission reported at the General Convention recently held in St. Louis. In an article in the *Chronicle* for November, Rev. R. H. McKim, of Washington, deals in a rather vigorous way with the work of the joint commission, which recommended among other things that prayers for the dead be made compulsory. Two paragraphs from his article will be read with interest:—

"The Protestant position of the prayer book will be compromised if these changes are made. The whole atmosphere of the prayer book will be different. We shall no longer breathe the free air of the Protestant Reformation, but an atmosphere still tainted with the corrupt doctrines of the Church of Rome. . . .

"A church which stands for compulsory prayers for the dead, for auricular confession, for reservation of the elements, for the materialistic presence in the elements,—a church which turns its face to the Middle Ages rather than to the twentieth century,—a church whose ritual and doctrine is fashioned after the medieval pattern, and whose atmosphere is Roman rather than Protestant, will not attract the American people."

This courageous criticism of the trend in his own denomination, by a prominent

clergyman, and its appearance in a magazine representing the same denomination, indicate that not all members of the Protestant Episcopal Church are ready to follow a Romanizing leadership; but the fact that such remarkable recommendations were seriously presented to a professedly Protestant church as the result of three years' work of a joint commission, is very emphatic testimony to the Romeward tendency on the part of some leaders in Protestantism. How this action is regarded in Roman Catholic circles may be judged from the heading placed over an editorial in a Roman Catholic publication dealing with the matter—"Getting Nearer to Rome." Some extracts follow:—

"Catholics have always prayed for the dead, publicly and privately. . . . The house of deputies of the Protestant Episcopal Church, at their General Convention in St. Louis recently, adopted a prayer for the dead. This action, subject to the concurrence of the house of bishops, is an innovation in the history of that denomination. . . . This action of the Protestant Episcopal Church at this late date, probably crystallizes the belief and practice of pious Episcopalians for many years."—*The Columbiad*, December, 1916.

Every indication that Protestants are "getting nearer Rome" is noted with satisfaction by those who claim that there is but one true church—the Roman Catholic. The teaching that there is no life apart from Christ, who "brought life and immortality to light through the gospel," plucks up by the roots the pagan custom of praying for the dead, and is therefore a vital part of the message against the beast and his image.

### Our Present Duty and the Coming Crisis

MRS. E. G. WHITE

(From the REVIEW of Jan. 11, 1887)

"BECAUSE iniquity shall abound, the love of many shall wax cold." The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is, "Them that honor me I will honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void?

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. The great



I AM is speaking to those who make void his law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when his law is most despised, then should our zeal be the warmest and our courage the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader.

The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and that he soon will thoroughly purge his floor.

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing.

With unerring accuracy, the Infinite One keeps an account with all nations. While his mercy is tendered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading for mercy in their behalf.

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

But that which causes me to tremble, is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for his law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with the other class.

The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitations has nearly come. Although loath to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help.

The command is, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." These sighing, crying ones, had been holding forth the words of life; they had reproofed, counseled, and entreated. Some who have been dishonoring God repented and humbled their hearts before him. But the glory of the Lord had departed from Israel. Although many still continued the forms of religion, its power and presence were lacking.

In the time when his wrath shall go forth in judgments, the humble, devoted followers of Christ will be distinguished from the rest of the world by their soulanguish, which will be expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent; those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls will be vexed day by day with the unholy works and conversation of the unrighteous. They will be powerless to stop the rushing torrent of iniquity, and hence they will be filled with grief and alarm. They will mourn before God to see religion despised in the very homes of those who have had great light. They will lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church.

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions his messengers, the men with slaughtering weapons in their hands: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."

Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. This shows us that we must not look to men for example. We need to stay our faith upon God; for there is just

before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede his second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfilment at the destruction of Jerusalem, they have a more direct application in the last days.

John also was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth.

Already the restraining Spirit of God is being withdrawn from the earth. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture.

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived. New controversies will arise. The scenes to be enacted in our world are not even dreamed of. Satan is at work through human agencies. Those who are making so great efforts to change the Constitution and secure a law enforcing the first day of the week, little realize what will be the result. The crisis is just upon us.

But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to him. The program of coming events is in the hands of the Lord; the world is not without a ruler. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own hands.

(To be concluded)

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COMMUNION with God is not to be attained by abstraction and asceticism, but by the development of Christian sympathies.—F. W. Robertson.

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"THE gift of God is eternal life."



# THE WORLD-WIDE FIELD



## Three Months in Rhodesia

(Concluded)

W. B. WHITE

AFTER the school at Glendale closed, Mrs. White, Brother Clark, and the writer, in company with Brother and Sister de Beer and their little girl, and two native helpers, visited the Shangani Reserve, one hundred miles from the station. We made this trip with two donkey teams. It was a long, hard journey, over very sandy roads, but we finally reached our station on the Shangani River.

This country is very wild. Large game of all kinds abounds, and the face of the white man is seldom seen. Heathenism prevails, but the people are bright and intelligent, and many are longing to hear more about God and the truth for this time.

We held one public service for the people who live about our station. One hundred and thirty-five gathered on the Sabbath to listen to the word that was spoken. It certainly was an interesting gathering. They had never before attended a church service conducted by white people, and scarcely knew how to act. Still, for the most part they were very attentive and respectful. The people in this region truly need the light of the gospel, and will respond as readily as do any other heathen people.

The accompanying photograph is of Chief Togarty, who lives near our station. In this garb he came to our Sabbath meeting. He is a chief, so of course we gave him a position of prominence at the front. If there ever was a heathen, Togarty is one. Three times during the service he went out and took snuff, and on coming in he discovered a thorn in his foot, and borrowing a pin, proceeded to extract the same before the whole congregation.

Two nights on our journey we camped around a large fire, while the lions made the woods ring with their roaring. They probably had caught some creature and were having a feast. Another night our camp was attacked by wild dogs, but they were quickly driven away by firing a rifle.

We made this trip to Shangani for the purpose of looking over the field and deciding what steps we should take to carry forward our work. We have now decided to build a good, substantial house on the reserve, as a white missionary must live here the greater part of the year if we hold our position in the reservation. At this writing, our brethren are hard at work building the house. We were very glad we could take a trip into this region. It is altogether different from anything else we had seen in

Africa, as the gospel has scarcely entered this region.

The next station we visited was Glendale. Here we found that great changes had taken place since our visit two years ago. The houses of the missionaries have been finished and screened, and the underbrush cleared away, all of which will assist in avoiding the fever. Everything about the mission seemed to be neat and trim, and it is very evident that Brethren Gibson and Sparrow are working hard to make the mission what it should be.

The school at this place is gradually growing, and we are getting a good start. Fever has been preying considerably on the workers at this station, but we hope that now they are under more



CHIEF TOGARTY, SHANGANI RESERVE

favorable conditions, their health may be better. Some new outschools are being opened in this region, and are prospering.

From Glendale we passed on to Tsungwesi, spending a week at this station. Here we have a large school of about one hundred young people. Brother Jewell has not been very well of late, and we have rather feared that he would not be able to continue to carry the burdens of the mission. But we are hoping that now, as he is taking extra precautions in respect to his health, he may be able to continue his work.

Brother Evelyn Tarr has the farm work well in hand, and we never have seen the Tsungwesi Mission look better than at the present time. Here also Brother Clark organized a good young people's society, and they are hard at work on their Bible texts. As quite a number of white children are at the Tsungwesi Mission, it has been thought best to organize a white school. It was decided that Sister Ida Bowen should give her entire time to this work, and

at present she has about ten pupils. We were glad to meet with these workers at Tsungwesi, and believe that God is helping them in their endeavor to scatter the truth among the native people of Mashonaland.

After our visit at Tsungwesi we visited Pastor M. C. Sturdevant at Umtala, fifty miles away. Brother Sturdevant is now comfortably located in this town of about eight or ten thousand people, and is beginning labor among them as he can. His health is not the best, but he has faith to believe that God will use him in bringing the light of present truth to both the white people and the natives of this place. We hope soon to hear of some Sabbath keepers in this section of Rhodesia.

As we look over our work in this field, we can see that it is making progress. Souls are coming out of heathenism, who we hope may stand with Jesus on Mount Zion. This hope encourages our hearts, and we press forward in courage and faith.

## Hilo, Hawaii

MRS. R. J. MC KEAGUE

ALTHOUGH it seemed impossible to leave the work in Hilo, we went to Honolulu the first of April, and remained until the middle of July, helping in the evangelistic effort conducted by Elder J. W. McCord. We gave medical lectures and treatment demonstrations in the tent, Mr. McKeague speaking one or more nights a week, besides carrying on Bible studies and house-to-house work.

We felt well repaid for our efforts on seeing my husband's mother baptized and united with God's people. We also had the privilege of finishing the studies with our first Bible reader in Hilo, and seeing her unite with God's remnant people. She is now in Honolulu, and is matron of a large home for boys. She is a woman of strong character, of great determination and sincerity, and is doing a noble work, having already interested a number of the older boys. Indeed, two of them were baptized with her.

When we returned to Hilo, Elder McCord and his wife and Miss Clarke came with us for a few days, and on Sunday evening Brother McCord spoke to a good audience in the largest church here. We often hear people speak of their enjoyment of the sermon, and wishing they might hear more. I think tent meetings would be a success here.

While here, Elder McCord baptized an elderly couple, two dear old New England people who live sixteen miles from town. This man gave up tobacco after having used it for sixty years. They are happy now, and are real missionaries in their neighborhood. We visit them nearly every Sunday, and generally find others from the home-steads round about them whom they have invited to the studies. We expect more fruit from our combined efforts.

On our return from Honolulu we brought with us a second-hand automobile, and disposed of the motor cycle,

which was so hard on us. We felt that we could not see the work drag so, and since we were already doing far more than our strength allowed, we must have an easier way to look after the lively interest in the country. A machine is a necessity in a place like this island. Every Sunday we go far out in the country, stopping to hold meetings at different places. Since we came home in July, the Lord has helped us to win two more Sabbath keepers, a mother and her married daughter. The rest of the family also are interested. They are nice, intelligent people.

Recently we went to the opposite side of the island, thirty miles from where we usually go, and remained over Sabbath with the believers. They were very much disappointed because we could not stay a week, as there were so many openings for meetings. We stopped with two Sabbath-keeping school-teachers. They have interested the principal of the school, and now he and his family are keeping the Sabbath, though they have had no studies, the teachers themselves being new in the truth. On the way home my husband spoke in Hawaiian to a little company in a Protestant church. They have no shepherd, and the church seems open to us.

The interest among the Hawaiian people is growing. I have mentioned only a few of the openings. This island is quite different from the one on which Honolulu is situated, and cannot be worked in the same manner. Here we have an ordinary town, and scores of plantation towns, homesteads, and camps. Since the people in the country are more independent, and are isolated from the world's attractions, they offer a fruitful field for missionary work.

The medical work has broken down prejudice, and under God's rich blessing is doing an untold amount of good. One day several Portuguese families came to sit on the floor and watch while I treated one of their number. The Lord blesses the treatments to old and young, and the work seems always to be successful. I have a number of Catholic patients now.

We surely enjoyed the Harvest Gathering work far more than ever before. We had two hundred papers here on time, and two of our company started out with them on the evening before October 1. Last year we collected \$80, so we set \$100 as our goal this year. We made a thermometer, which has been a great help in keeping up the enthusiasm. Six of us have engaged in the work during the month. Only four, however, were able to give much time to it, yet the reports were good, and each prayer meeting night we were anxious to see how high the mercury would climb. Last night it registered \$94 when prayer meeting opened, but with money that was brought to the meeting and what was promised, we were happy to see our \$100 goal realized. We have twenty more papers on hand, and expect to break our thermometer all to pieces.

Brother Rowland is still working this island with our books, and is having good success in placing "The Great Controversy" in the homes of the people. He goes on his motorcycle all over the island.



### Camp Meetings in Brazil

F. W. SPIES

THE preaching of the everlasting gospel in the large cities of Brazil has taken on a new impetus since we have begun holding tent meetings. As a sample of the way the third angel's message receives a hearing by this means, I quote the following from a letter written by Elder R. Süssmann, who is at present laboring in Ponto Grossa, Parana:—

"Since you left us, the attendance at our tent meetings has continually increased. At our opening meeting, you will remember, there were about two hundred present; last Thursday evening, November 2, the number in attendance was about five hundred, and many did not stay because they could not obtain seats.

"Ponto Grossa is stirred, and the sympathies of the people are with us. People come to the meetings from a great distance, and listen with the best of attention to the truths preached.

"The manager of the circus is complaining not a little that because of our meetings his circus is not well patronized. A short time ago, in spite of his having hired a brass band to play for the evening, we are informed that his audience consisted of three boys.

"The fame of our meetings has even been carried to the inmates of the county prison, and they have invited us to come there and preach the present truth to them. We are certainly thankful that the Lord is accompanying the preaching of his truth with such remarkable power, and we trust the message may be a savor of life unto life for many who come to hear."

This is a sample of how our tent work, aided by the stereopticon, draws the people in our Brazilian cities. We are certainly thankful that we have found a means of reaching the masses.



### Canton, China

A. L. HAM

WAR conditions in this province have been felt in most of the outstations, yet no real harm has come to our work or workers. Some of the boys from the workers' training school who were sent out to help in special efforts, have had narrow escapes, yet none have been harmed in the least.

A successful effort was conducted at Fatshan, where several student workers assisted. At some of the street meetings, large congregations were assembled by the singing of gospel songs, and an excellent interest was manifested in the presentation of the gospel. At these

street meetings an invitation was extended to all to attend the regular services held in the chapel, with the result that the chapel was filled to overflowing. Those who became interested were made members of the Bible class, which meets twice a week. This class is doing a very important work in the preparation of those who expect to unite with the church.

A new interest has been developed at Fatshan, and our Sabbath services are well attended. When Pastor B. A. Meeker and I went to conduct the ordinances of the Lord's house with that church, we found the chapel filled with people. We had a good meeting, one which I feel sure will prove a blessing to our brethren there. One old brother busied himself finding songs and singing them. He scarcely ever struck the note as written in the book, but he struck one note which was felt throughout the meeting, and that was *consecration*.

The dispensary at this place has proved a great blessing as an agency for the spread of the message. It is a very unpretentious affair, as far as size and equipment are concerned, but during the last three months Brother Wong has given 1,060 treatments, and has taken in \$283.65. All the patients who come to the dispensary have an opportunity to hear the story of the Great Physician. One day each week the poor who cannot pay for what they must have to relieve their distress and suffering, are treated free.



### Philippine Islands

L. V. FINSTER

ABOUT a year ago one of our canvassers sold some books in Paete, and several persons became much interested in the truth as a result of reading them. Last week two men came all the way to Manila, a distance of sixty miles, to find the Adventists' meetinghouse. After attending the Sabbath meeting, they told us that as the result of reading the books they had been keeping the Sabbath about nine months.

They have a copy of "Bible Readings" in Tagalog, which they had studied very carefully. After some further study with us, they were baptized, and went home rejoicing. Thus we see the effect of scattering the books among the people. Our evangelist said it made him think of Cornelius sending his men for Peter. He said the people now are coming to us instead of our going to them. We pray that God will keep these new converts faithful.

Next week I expect to go to Kalumpit, to conduct a baptismal service. Several months ago I received an earnest request, signed by eighteen or twenty persons, for some one to come and teach them the truth. One of our evangelists was sent, and as a result of his labors there is a baptismal class of more than forty. We receive many such calls from different parts of the islands that we are not able to fill. May the Lord of the harvest raise up more laborers to meet these pressing needs.



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

Assisted by Miss Lora E. Clement

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

### His Days and Mine

ELIZA ROSE

God hath two days; for his is yesterday.  
It once was mine; I gave it him again  
All marred with sin, its freshness passed  
away;  
But he can cleanse its every blot and stain.

God hath two days; tomorrow is his own  
His kindly hand still hides it from my eyes.  
Love will not make its toils and dangers  
known;  
For me, perhaps, its sun may never rise.

God hath two days; one hath he given me,—  
A glorious day,—to praise, to pray, to  
love,  
To work with him who died on Calvary  
That I might share his happy home above.

God hath two days; mine hath he set between,  
As if he stood on either side to guard;  
So on his everlasting arms I lean,  
For he is ever keeping watch and ward.

### Some Old "Present Truth"

MRS. E. W. SNYDER

SOME time ago there came into our possession a small, black, cloth-bound volume, called "Spiritual Gifts," Vol. III. On the inside title page it reads, "Important Facts of Faith in Connection with the History of Holy Men of Old. Ellen G. White. Steam Press of S. D. A. Pub. Assn., Battle Creek, Mich., 1864."

This volume begins with creation, and carries the record through the temptation and fall, Adam's family, and down through the flood, the lives of Abraham, Isaac, Jacob, Joseph, and Moses, the plagues, and the Passover, and closes with the giving of the law on Sinai. Only recently have I had the opportunity of reading and studying this little book, now more than fifty years old; but in doing so I found so much that was "present truth," that I thought others of the families represented by "Our Homes" in the REVIEW, who do not have access to this volume, would be glad to share with me some of the good things I found.

The point that impressed me most forcibly was the simplicity of the instruction, given so long ago, on the preparation of food for the Sabbath. I do not suppose that I am alone in finding myself to have grown a little lax in this respect. My fault has been in preparing more than was really needed for a day in which there would be but little manual labor performed, thus increasing the duties of the preparation

day, and encouraging the eating of more food than is really necessary when not working. The natural result is that the members of the family are not in the best mental condition to enjoy the blessings of the Sabbath day, which, after all, should be spiritual rather than physical.

In the chapter entitled, "Their Journeyings," pages 253-255, after quoting Ex. 16:14-26, this instruction is found:

"The Lord is no less particular now in regard to his Sabbath than when he gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, boil) that which they would seethe, on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law. All who are really anxious to observe the Sabbath according to the commandment, will not cook any food upon the Sabbath. They will, in the fear of that God who gave his law from Sinai, deny themselves, and eat food prepared upon the sixth day, even if it is not as palatable. God forbade the children of Israel baking and boiling upon the Sabbath. That prohibition should be regarded by every Sabbath keeper as a solemn injunction from Jehovah to them. The Lord would guard his people from indulging in gluttony upon the Sabbath, which he has set apart for sacred meditation and worship.

"The Sabbath of the Lord is a day of rest from labor, and the diet upon that day should be more simple, and partaken of in less quantities, than upon the six laboring days, because they do not have that exercise upon the Sabbath that they have upon the other days of the week. Many have erred in not practicing self-denial upon the Sabbath. By partaking of full meals, as on the six laboring days, their minds are beclouded. They are stupid, and often drowsy. Some suffer with headache. Such have no truly devotional feelings upon the Sabbath, and the blessing resting upon the Sabbath does not prove a blessing to them. The sick and suffering require care and attention upon the Sabbath, as well as upon the other six days of the week. And it may be necessary for their comfort to prepare warm food and drinks upon the Sabbath. In such in-

stances, it is no violation of the fourth commandment to make them as comfortable as possible. The great Law-giver is a God of compassion as well as of justice.

"God manifested his great care and love for his people in sending them bread from heaven. 'Man did eat angels' food.' That is, food provided for them by the angels. In the threefold miracle of the manna, a double quantity on the sixth day, and none upon the seventh, and its keeping fresh through the Sabbath, while upon other days it would become unfit for use, was designed to impress them with the sacredness of the Sabbath."

In the last chapter, on "The Law of God," more is said regarding the sacredness of the day, and the importance of not in any way violating or disregarding its sanctity, or of putting to a personal use any of its sacred moments.

After reading and rereading these passages, we made up our minds that we would do less cooking on Friday and less eating on Sabbath. I have since worked out a plan for Sabbath meals that, for us at least, has proved satisfactory; and for the benefit of others, whose experience may have been more or less like mine, I will pass it on.

I begin with the Friday evening meal. We all know how hard it is, on these short winter days, to have all our work done, and to be fully prepared for the first Sabbath moments, which are just as sacred as any that follow. This is especially true of our people who live in the country, and have stock to care for. It is true also of those of us who live in town, and whose husbands may be ministers or other laborers in the Lord's work,—*something* will detain them in town, and they will arrive home later than we have planned, thus throwing the evening meal later than we want it. If there are children in the family, or if the mother has eaten only a bite since morning, it is hard to omit the evening meal entirely. So I begin with that lunch on Sabbath evening. If we expect to remain at home for the evening, a very light repast will answer all purposes. In the winter we find that a plate of hot soup, made as substantial as one cares for, with bread and butter, and some fresh or stewed fruit, meets all our needs. In the summer, the soup may be omitted, and a cup of hot drink substituted for those who cannot eat an entirely cold meal.

For breakfast on Sabbath morning we use the prepared breakfast foods, such as corn flakes, toasties, or granola, if we can get it. One of these, with milk or fruit juice, a cup of hot milk or cereal, and fresh or cooked fruit, will make a nourishing yet easily digested breakfast that will not hinder us from study, meditation, or "digesting" the Sabbath school lesson and morning sermon.

We serve dinner as late as we can, thus avoiding the third meal, which is hardly necessary on Sabbath, except for children. In the winter a hot soup makes a substantial meal of itself, if made of any of the legumes. If pre-

pared of fruits or vegetables, it will serve as one course, and may be followed by a legume or vegetable. It is understood, of course, that all these foods have been prepared the previous day, and are merely seasoned and put together on Sabbath. If the salt and other seasoning is not put into the Sabbath food until it is reheated, it will be found to taste more fresh, and will have less of the "warmed over" flavor, to which objection is often made.

In the summer a dish of salad—fruit or vegetable—can be made a substantial part of a Sabbath dinner. This, with one hot dish of some sort, and the other foods always found on our tables, will be sufficient. It is understood that attention has been given to the proper combination of foods, not mixing fruits and vegetables. Legumes will always combine with both, so no difficulty need be found.

Where there are children, greater quantities of food must be prepared, and it must be nourishing; but if some change in the order of the meal is made, eating the Sabbath dinner in the veranda, or under a big tree in the yard, with paper plates and napkins, they will not much mind what they are eating.

Where there are sick or feeble ones in the family, due regard must be paid to their needs; but provision has been made for them in the instruction given us, so I will not refer to them. In my plans I have tried to reduce the number of soiled dishes. If one uses agate, granite ware, or aluminum for cooking, the food for Sabbath can be set aside on Friday in the dish in which it is to be reheated, thus saving a change. Where the family is large, and the supply of dishes small, paper plates may prove a solution to Sabbath dishwashing. Where the opposite is true, there is no problem. The dishes, having been carefully scraped, may be piled up neatly, covered with a clean towel, and the most exacting housewife need not be distressed. By holding them under cold, running water (never hot water), or dipping them into cold water, pile by pile, a few moments before washing them in plenty of hot, soapy water, they will wash, after Sabbath, as readily as if they had not been left standing.

The increased blessing found in following to the letter the instructions of the Lord, amply repays one for the little trouble that may be caused by obeying these instructions, as the writer can testify by experience.

*Pasadena, Cal.*

### Putting in a Bathroom

L. A. HANSON

If you are building a new house, you will, of course, include a bathroom. But it may be you are living in a house that was built before so much was known of the convenience, comfort, and even necessity of this important part of the home. If so, it is worth your while to consider how you can install one. Even though you must provide a home water

system and septic tank, you may find it worth the trouble and expense.

We will tell our experience in making a bathroom in a house already built. A suitable location was found in a room over the kitchen. One end of this room was partitioned off, making a smaller room, six by six, opening into the hall. Water-supply pipes came directly from the tank in the kitchen, and the soil pipe, a three-inch galvanized iron pipe, ran down back of the hot-water boiler, thus placing all the visible piping in close proximity to the range boiler and pipes connected therewith, an advantage as far as looks are concerned.

A two-by-four window made with diamond-shaped panes was placed in the outside wall. A medicine cabinet was built into the new partition, projecting into the bathroom three inches, thus giving a total depth of nearly seven inches, the partition being made with four-inch studding. A wainscoting strip was run around the room five feet from the floor. Below this a varnished paper in tile design was used, and above it a plain varnished paper. Three coats of white-lead paint and two coats of white enamel paint were given to the woodwork. The floor was treated with dark mahogany wood dye and two coats of Valspar varnish.

Nickel-plated bathroom fixtures, such as toothbrush holders, cup-holders, plate-glass shelves, and towel racks, as well as two nickel-plated wall light fixtures, one on either side of the cabinet, gave the room a very attractive appearance. A white glass shelf was placed on the wall next to the bathtub, about four inches above the top of the tub, allowing convenient room for soap dish, shampoo bottle, and other articles used during the bath,—a new idea to us, but a very convenient thing. This could be a board shelf, well painted with white enamel.

In some of the older houses the bathroom is rather unattractive. A suggestion or two might be helpful toward bringing it up to date. White tile is the ideal floor, but it may be impracticable to use it. If the floor is not too rough, a piece of good tile-pattern linoleum may be used. It should be cut slightly smaller than the exact measurement of the room, to permit it to flatten out fully without buckling.

Measure the size of your pipes and their distance from the walls from both sides and ends, and locate the exact spot on the linoleum where the holes are to be cut. After cutting the holes, slit the linoleum from the nearest edge to the hole. Follow the outline of the pattern if possible, to avoid showing the slit. Make an outline on paper of the closet base, cutting it to fit, and place the outline on the linoleum according to proper measurements. The bathtub can be raised in order to slip the linoleum under, but care must be taken not to raise it higher than is absolutely necessary, as one is liable to loosen pipe connections.

A wooden wainscoting should be painted white. Old paint and varnish may be removed with paint remover.

Then sandpaper, first with No. 1½, then with No. 0 sandpaper. Two or three coats of flat white paint should be put on, followed by two coats of white enamel, allowing each coat to dry thoroughly before applying the next coat.

### The New Year

JESSIE M. MOON

THE old year gone, we gird us for the new,  
And search our hearts lest sin be hiding there;

We come confessing all, dear Lord, to thee,  
And trust ourselves entirely to thy care.

For this new way, untried, we ask thy grace  
In every joy or trial that may be given,  
Else will our weary feet slip from the path  
So straight and narrow that leads up to heaven.

Help us to climb each noble height of love,  
And show compassion and sweet sympathy  
To all whose hearts are bowed by sorrows sore,  
To all who, having much, yet know not thee.

And help us still to fight life's battles well,  
With heart triumphant and with words of cheer,  
Our faith unflinching fixed alone on thee  
Throughout each day of all the coming year.

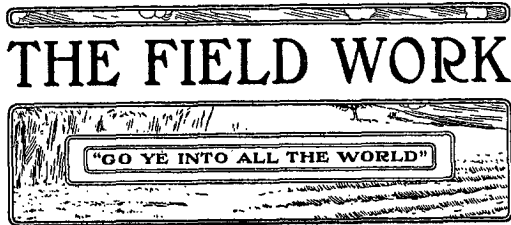
### Tasks and Treasures

THE child who is not allowed to test its own powers never can realize the extent of those powers; if it is discouraged in its efforts to put itself in close and varied relation with life, it ceases by and by to care about such relationship. The child who is not allowed to follow, for instance, a child's normal desire to garden or to cook, becomes the grown person who cares nothing about such things, or positively dislikes them.

By depriving children of the tasks they themselves desire, you have left them an empty treasure house in later years. There are some natures strong enough, perhaps, to keep the desire past all discouragements, but usually, when we have repeatedly denied a child the task he would choose and love, we have robbed him of a great deal. And when we discourage him, and say, for instance, "You see, you only make a failure of it when you try to cook; wait until you are older," we rob him of faith in himself and undermine his courage; we literally *dis-courage* him. When he comes in later years to life's more difficult tasks, he will the more readily doubt his ability to perform them successfully, and doubt of his own ability will make him timid and will discourage him; and the timid and the discouraged stand only a much-weakened chance of success and happiness in life.—*Laura Spencer Porter, in The Mother's Magazine for October, 1916.*

TODAY is your day and mine; the only day we have; the day in which we play our part. What our part may signify in the great world we may not understand, but we are here to play it, and now is our time.—*David Starr Jordan.*





### Since the Fall Council of the General Conference

It was my privilege to attend the Autumn Council at Washington, D. C. These official councils are always of great interest to those who realize their importance. In them many matters connected with the progress of this grand cause come up for consideration. Those of us who have long been connected with this work can but feel a deep interest in every step of its progress. Occasionally subjects come up which greatly interest us, and in the discussion of which we are glad to take a part.

These are exceedingly busy periods. This cause is becoming so vastly extended that our councils and conferences can scarcely keep in touch with all features of its progress. We felt that this council was a success, and on the whole a profitable occasion.

Because of poor health, Mrs. Butler had gone to Chattanooga, Tenn., to spend some time with her cousin, Mrs. Anna Culver, an experienced nurse. Overwork and many perplexities had made it necessary for her to take a period of rest. For this reason, on my return from the council, I went by way of Asheville, N. C.

My old friend, Professor S. Brownsberger, lives a few miles from Asheville, so I concluded to renew our acquaintance, as I had not seen him for many years. Age is making its mark upon him, as it does on the rest of us. Our seasons of prayer were blessed by the Holy Spirit. I shall not soon forget my brief stay at his home. Quite a large tract of land high up in the mountains of North Carolina was furnished by a lady of means, and on this is situated the school with which Professor Brownsberger is connected, and also a small sanitarium, which is quite well patronized in the summer season. The location is most pleasant.

My stay at Chattanooga was about a month in duration. I was invited to speak to the church three times. Good attention was given. Chattanooga is a very interesting city. I found the health of my companion rapidly improving. She will probably remain in Chattanooga during the winter.

On my way homeward to Bowling Green, Fla., I spent the greater part of two days at the Florida Sanitarium in Orlando. This institution is certainly a pleasant place in which to tarry for a season. Great improvements had been made since I was there last, so great that I scarcely recognized the institution. Its surroundings are really ideal. It is a little outside of Orlando, away from the noise and confusion of the city. Two miniature lakes are in its immediate vicinity. Pine trees, festooned with Spanish moss, are scattered here and there. Pleasant paths, fringed with flowers, abound. Special efforts are being put forth constantly to make the surroundings attractive. The buildings are in good repair. The rooms are

clean and pleasant, and so far as I could see, everybody was kind and cheerful. The Doctors Ingersoll (husband and wife) are very pleasant persons, intelligent and sociable; the attendants are kind and obliging. The institution is not so very large. In the winter season the patients often number fifty. There is a quiet, homelike air about the place. It certainly is an ideal place in which to rest and be treated for the ills to which flesh is heir.

The Florida Sanitarium belongs to the Florida Conference. Elder W. H. Heckman, the conference president, is also president of the institution. In consultation with him, I learned that the institution is more than paying its way. Our brethren and sisters in Florida ought to feel great satisfaction in the possession of this sanitarium. It and the sanitarium at Madison, Tenn., are both comparatively prosperous. God's blessing seems to be resting upon them. We feel quite sure that they are being conducted in harmony with the light God has given for such institutions. For this we are deeply thankful. That the Lord's blessing may continue to rest upon them is our earnest prayer.

I expect to stay at our old home in Bowling Green during the winter, or till we can sell our place. We are very desirous of making a sale as soon as possible, so that we can devote our whole time to the glorious cause for which we have been laboring for nearly half a century. Personally, we feel of the best of courage in the Lord. We are rapidly drawing near to the end of all things earthly.

GEO. I. BUTLER.

### Guatemala, Central America

On September 5, J. B. Stuyvesant, Mrs. Innis, and I arrived in Puerto Barrios to conduct a series of meetings especially for the English-speaking people. Two days later the first service was held. Our folding organ, played by Mrs. Innis, and the soft tenor horn of Elder Stuyvesant, attracted many who otherwise might not have become interested.

From the beginning, the weather was favorable, and the attendance good. The only opposition was two near-by saloons, which were usually filled with a noisy crowd of men. As the meetings progressed, and the people saw that we preached a clear, straightforward message from the Word, which called for a reformation in their lives, many turned away from the meetings and went back to the perishable things of the world. But we are glad to report that a few have decided to obey the Lord, and walk in the light of his Word.

We conducted twenty-five evening meetings in English, and three Sunday afternoon meetings in Spanish, besides the regular Sabbath services. The three faithful believers who live in Puerto Barrios helped in every way possible to make the meetings a success. One of these three, a strong young man who

had been keeping the Sabbath for a year or more, was baptized in the sea near his home. He expects to spend a part of his time selling our books.

During the meetings and the week following, I sold and delivered more than one hundred dollars' worth of our books and periodicals in English and Spanish.

CHARLES F. INNIS.

### Literature for the Blind

The following is a list of books furnished libraries for the blind by the *Bible Training School*. "The Acts of the Apostles" is now on the press.

#### In American Braille

Steps to Christ .....	1 vol.
The Ministry of Healing .....	5 vols.
The Ministration of Angels .....	3 vols.
The Lives of the Apostles of the Early Christian Church .....	8 vols.
Total .....	17 vols.

#### In New York Point

Our Paradise Home .....	1 vol.
Steps to Christ .....	1 vol.
The Lord is Risen .....	1 vol.
Gospel Primer, No. 2 .....	1 vol.
Old Testament History (abbreviated "Patriarchs and Prophets") .....	4 vols.
The Cross and Its Shadow .....	5 vols.
Total .....	13 vols.

This makes thirty large volumes placed where they may be read by thousands of blind people. We have already received a letter from one blind person, saying that she has embraced present truth through reading "The Ministry of Healing."

S. N. HASKELL.

### Guatemala and Honduras

ON Sabbath, June 24, we had the pleasure of baptizing a native brother, Vicente Espinoza, for whom we had been working two years or more. He was received into our small church company here the same day.

You will be pleased to learn that the English school is now becoming much more of a missionary factor than it ever has been. About five or six weeks ago Brother and Sister Hardt said that we might use the lower corner room which opens on the street for a meeting hall. This is exactly what I have desired ever since I came here, but it has not before been available. This place is one block from the president's residence, and two blocks from the central plaza.

There was a very good attendance at the first meetings. Soon I had to leave to visit other sections of the field, and we were very glad that Brother and Sister Hardt were able to take charge of the meetings, all of which are now conducted in Spanish.

On August 8 Mrs. Stuyvesant and I left for La Ceiba, Honduras, to assist Elder Baker with his institute. On reaching there we attended the Spanish Sabbath school at 8 A. M., and found a nice little company present. It certainly is a great joy to see the work advancing among the Spanish people here. I am sure that one reason for this is that when the natives accept the truth they all seem interested in trying to get others to accept it.

The colored brethren had their English Sabbath school following the Spanish Sabbath school. This was their

rally day. Sunday the Spanish brethren had their rally-day services.

I preached in Spanish every night, and Mrs. Stuyvesant spoke twice in English and once in Spanish. As these meetings had been planned as a local institute rather than as a general camp meeting, not many of the brethren from the surrounding islands were present.

We were especially rejoiced to see how the message is reaching out among the natives in the interior. Some one who can preach and teach in Spanish is greatly needed to assist Elder Baker in that field. Little companies have sprung up and begun to keep the Sabbath in several places in the interior, but there is no one who thoroughly understands both the English and the Spanish. It is very essential that the workers understand both languages.

After spending about ten pleasant, and we trust profitable, days with these dear brethren, we returned to Puerto Barrios by the same boat, and reached Guatemala City safely Thursday night, August 24.

We were glad to have had the privilege of meeting and associating with Brother and Sister C. M. Paden while in La Ceiba. J. B. STUYVESANT.

### A Religious Service Among the Navajos

THE TOWN of Kayenta, Ariz., about one hundred and fifty-five miles from the nearest railroad station, is in the heart of the Navajo country. There the government is constructing a large reservoir for the irrigation of at least one thousand acres of land in the valley east of the town. A government boarding school, a Presbyterian mission, a post office, and two trading posts are situated at this place.

At Kayenta I was entertained at the hospitable home of a missionary, Mr. A. K. Locker. With him and his interpreter, I visited several Indian camps, and whenever opportunity offered held Bible studies with the natives.

Arriving at one camp, we left our Indian ponies with the reins hanging (they were too tired to run away); and the interpreter led the way to the mud-covered hogan, or house. Stooping low, we entered a circular room about twenty feet in diameter. Smoke-covered poles formed the dome-shaped walls. Half an inch of loose dust covered the dirt floor, and in the center of the room smoldered a small open fire. Several saddles, a gun or two, a pile of bedding, a few cooking utensils, a Dutch oven, and a pile of sheep pelts completed the furniture. A squaw was patting out cakes, and perhaps a dozen men and children reclined on sheepskins around the room.

We gave a friendly greeting, but the only response was a grunt. Pulling sheepskins from a pile in the corner, we took our seats, and for some time there was absolute silence. Then after a few preliminary commonplace remarks, Mr. Locker, through his interpreter, began to speak to them about the true God who created the heavens and the earth. They did not pay any particular attention. The *hustine dine* (old man) remarked: "Young men do not understand deep religious thoughts," and added, "Summer is not the time to talk about them."

Then I was asked to say a few words. Recalling how their interest centers in their flocks and herds, I told the story of the Good Shepherd. The young men sat up to listen, and the *hustine dine* said, "That is good." The gospel story must be plainly and simply told to these people.

Camp work after this order is carried on by the Protestant missionaries operating in this territory, but very few make any effort along medical lines. Medical missionary work is much needed and appreciated.

ORNO FOLLETT.

### The Week of Prayer at Union College

THE week of prayer at Union College was a season of refreshing. God's Spirit was signally poured out upon this school, which has sent more than fourteen hundred ministers, teachers, and Bible workers into the home and foreign fields. The faculty, and the student body numbering three hundred and fifty young men and women, expected great things from God, and arranged their program accordingly.

The lesson assignments were shortened, and students were given an opportunity to spend a longer time than usual in the prayer bands, which had been meeting daily during the year. Thirty minutes each day, just before chapel, was devoted by both the faculty and the students to seeking God's special blessing upon the school. These prayer meetings were all well attended; and could the parents and conference workers have heard the earnest, heartfelt prayers of their sons and daughters and of the consecrated teachers, they would have been convinced that Union College is a good place for the training of their young people for God.

The chapel hour was devoted to revival services. The readings for the week of prayer were given at vespers. Several of these meetings were opened with a season of short prayers, offered by more than fifty students and teachers, as the spirit of prayer ran from heart to heart. A sweet, quiet influence prevailed, and the Holy Spirit did its work in the hearts of all.

The members of the Mission Board would have felt gratified if they had been in attendance at chapel the last Friday. Over three hundred students, besides all the teachers, testified to the fact that God had abundantly answered their prayers during the week, and that they were willing to go to any part of the great harvest field, at God's call.

Much personal work was done by both teachers and students, and God richly blessed their efforts. Sixty or more young people were reclaimed or converted during the week. A large number of these had come to the college in a cold, backslidden condition, and the remainder gave their hearts to God for the first time. Some for whom teachers and students had worked for three years, surrendered. Nineteen were baptized on Sabbath afternoon, sixteen of whom were students. Others are to be baptized later.

There is a deeply spiritual atmosphere in the school. The faculty and students are anxious that God shall accomplish his purpose in the school.

C. L. BENSON.

### The Ellen G. White Memorial Hospital

At eleven o'clock on the morning of December 1, open-air exercises were held on the building site of The Ellen G. White Memorial Hospital, in Los Angeles, inaugurating the beginning of the construction of the first building of the group.

This was an occasion that has been looked forward to for a number of months by those who are most closely connected with the work of the College of Medical Evangelists, and by a host of others all over this country and in other parts of the world who have shown their interest in the training of our medical missionaries in our own school by giving liberally of their means for the dispensary and hospital buildings and dormitories for students and workers in connection with them.

The work of erecting this first building, the dispensary, is going forward rapidly, and it is planned, as soon as this building nears completion, to begin at once the erection of the students' dormitories, the money for which is already in hand.

The buildings are to be located in an especially favorable place, consisting of an entire city block, in that portion of Los Angeles known as Boyle Heights. The block is bounded by Boyle Avenue, and New Jersey, Bailey, and Michigan Streets. The land is high, and is surrounded by a good residence district. It is virgin soil, no permanent building having been erected there before.

Following a short talk by the architect, explaining the location and ground plan of the prospective dispensary building, and brief remarks by the president of the school on the need of the buildings, the amount of money already collected, and the plans for the educational work to be carried on there, several interesting and inspiring addresses were made.

The dedicatory prayer was offered in a most earnest spirit by Elder C. McReynolds. Elder W. F. Martin, the president of the Southeastern California Conference, read very appropriate quotations from the Bible descriptive of Solomon's temple, and emphasized the fact that every great movement in the history of God's people has centralized about a building. In the wilderness it was the tabernacle, and later the wonderful temple which was lighted with the glory of God's presence, and to which the people came for their worship and sacrifice. It is the loving sacrifice of God's loyal people that has made possible the buildings and equipment at Loma Linda, and has furnished the means for the hospital, dispensary, and dormitories to be built in Los Angeles.

Dr. A. W. Truman, in his short address, called our attention to the fact that there are hundreds of factories in England turning out munitions of war. These are death-dealing stations. "Is it not most appropriate, then, that we should be strengthening our 'life-saving stations' at this time, and thus help to increase the number of those who are to minister healing and salvation to the world?" Dr. Truman also read some brief extracts from the Spirit of prophecy, calling for the providing of all the facilities needed for a complete medical education at Loma Linda, so that it will be unnecessary for any of our young

people to go to the schools of the world to complete their medical education.

Dr. George Thomason, who for many years has been actively engaged in our medical missionary work, in a few earnest words expressed his confident belief that the eyes of all heaven were turned toward that little plot of ground where we were assembled. "This plot of ground," he said, "dedicated to God and to the medical missionary work, is to be a center from which God's messengers will go to earth's remotest bounds, bearing the gospel of life and salvation."

Elder J. O. Corliss followed Dr. Thomason with some most interesting reminiscences. He stated that so far as he is aware, he is the only person still living who was connected directly with the earliest months of the history of our first Health Reform Institute at Battle Creek. He spoke in tender memory of those early days, and of the years of progress that have passed, and expressed his gratitude to God for what has been accomplished by our medical workers and their message.

Dr. G. K. Abbott, who has been connected with the Loma Linda school since its beginning, in a brief and interesting talk said that to his mind there was just one "selfish motive" in the effort to provide a denominational medical school, and that is "the saving of our young people." He dwelt upon the importance of safeguarding our youth and of surrounding them with Christian influences, and the necessity of a medical school where they may be trained from the first year to the last by godly men and women.

Dr. Winegar-Simpson, who has long held a prominent place among our women physicians, spoke of how all great things have had small beginnings, and reminded us that we are not to despise the day of small things. She made a strong plea for the careful training of our youth in our own schools, and expressed the belief that the work to be done in this place would help to hasten the carrying of the message to the world, and thus hasten the Lord's coming.

Following the conventional turning of the first sod, the audience was dismissed by an earnest prayer by Dr. D. D. Comstock.

In its general plan, the proposed hospital is to be largely on the cottage plan, there being several small buildings rather than one large building. Many of the best hospitals in this country and in Europe are now following this plan to a greater or less degree.

The arrangement under which the buildings are being erected makes it imperative that no advance move be made until the money for the purpose is in hand; thus it is impossible to incur any debt in the erection of the buildings or in providing the equipment. All our people will be glad to have such an assurance at this time, when so many of our denominational institutions are making strenuous efforts to remove the debts which are already upon them.

At the council held in Washington last October, in connection with the Autumn Council, it was agreed that the buildings for the dispensary and for the students' dormitories should be erected as soon as the funds are in hand to cover the cost. The setting of a date for the beginning of the erection of the other buildings of the hospital proper was delayed temporarily for further counsel.

The funds are coming in in a most encouraging way, and are much in excess now of the amount required for the buildings which are to be erected at once. However, the amount which was to be raised for the hospital—\$61,000, in all—has not yet been reached, and it is earnestly hoped that pledges and donations will come in steadily, in order that the needed hospital facilities may be secured without delay.

NEWTON EVANS, M. D.

### Touring in the West Indies

OUR boat steamed out of New York, Nov. 3, 1916, bound for Trinidad and British Guiana, two thousand miles or more to the southeast. Owing to the possibility of encountering submarines, we ran the first two nights in darkness. By the beginning of the fourth day we began to realize that we were getting into the tropics. Passengers discarded their wraps, and spent the time enjoying the

Tobago, with a membership each of thirty-five. A few hours afterward our ship passed through the Bocas, those famous sea passes leading into the Gulf of Paria, and we were sheltered in the harbor of Port of Spain. Before us we could see the city nestling down to the sea, and the foothills, with their wealth of vegetation, rising higher and higher till they become mountains in the distance. Port of Spain is a city of sixty thousand inhabitants. It has an excellent electric street car service and electric lights. The streets, and even the alleys, are paved with asphalt, from the pitch lake for which Trinidad is famous.

Trinidad, the land of the humming bird, is situated about ten degrees north of the equator, just off the mainland of South America. It is approximately fifty-five miles at its greatest width, and forty north and south. There are ten organized churches, three companies, and ten church buildings. In all, there are six hundred and fifteen Sabbath keepers on the island. I much enjoyed

going to the different churches, meeting our brethren and sisters in this island, and talking with them of their faith in the message. Though many of them are poor in this world's goods, their warm love for the truth and their eagerness to learn more about it, make labor among them a pleasure. I have nowhere seen people take more pleasure in attending church.

The church in Port of Spain has a membership of two hundred and eighty, and a very suitable church building. As we came to the church, we could hear them

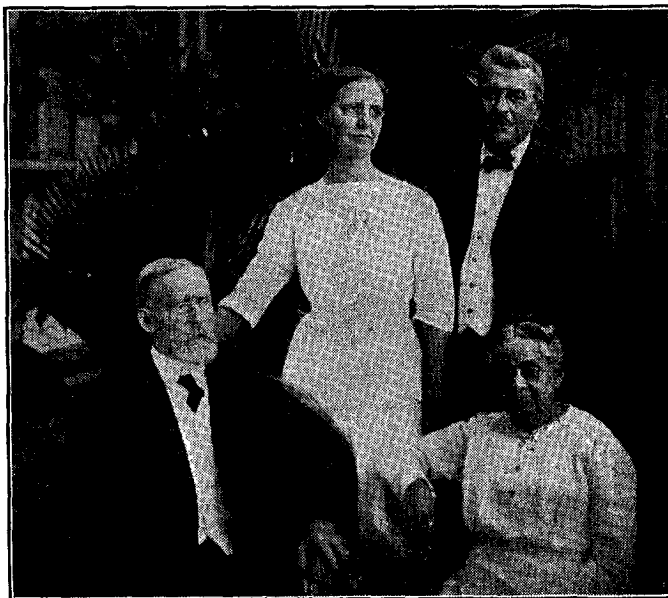
singing with expression that advent song:—

"We are living, we are dwelling,  
In a grand and awful time."

The church was already crowded, and many outside were looking through the windows. As we told them of the interest of our brethren and sisters in America in the work in the mission fields, there was a hearty and appreciative response.

The following workers are settled in Trinidad: N. H. and Mrs. Pool; D. E. and Mrs. Wellman; Fred and Florence Hutchinson; M. B. and Mrs. Butterfield; E. C. Henriques, and S. L. Ash.

Elder Pool is the president of the South Caribbean Conference, which includes Trinidad, British, French, and Dutch Guiana, Venezuela, and the Windward, Leeward, and Virgin Islands. This widely scattered territory requires a large amount of traveling. This year Brother Pool has spent eighty days riding on boats, often under very trying conditions, visiting churches and companies in different parts of the conference. As a part of his outfit on these trips, he takes a hammock, well protected with mosquito net, which he frequently strings up and sleeps in, either in the



(STANDING) N. H. POOL AND MRS. POOL; (SITTING) D. E. WELLMAN AND MRS. WELLMAN

warm sunlight tempered with the trade winds, which blew more strongly as we journeyed southward.

We sighted land on the sixth day, when Sombrero came within our vision. This rocky island, with its iron lighthouse, marks the entrance to the Caribbean Sea. From that time until we reached Trinidad, our course was within the protecting barriers of the West India Islands.

Most of these islands have upon them representatives of present truth. First as we enter the Caribbean is St. Thomas, with a church of sixty-seven members. Not far distant is St. Croix, with thirty-two members. A short distance to the southeast is St. Kitts, with sixteen members. Farther east are Antigua, with three churches and one hundred and seventy-five members, and Montserrat, with forty-five members. Running south are the islands of Guadeloupe, with seven members, and Grenada, with eighty. Farther to the east and north of Grenada is Barbados, with one church and three companies, numbering one hundred and eighty-four members.

On the morning of the eighth day we passed at some distance the island of Tobago. There are two churches on

church building or in the homes of our people. In this manner he is able to have a comfortable bed and protection from the malaria mosquito.

Brother Wellman is pastor of the Port of Spain church, and Sister Wellman works by his side as helper and Bible worker. They are veteran missionaries in the West Indies. For more than seventeen years they have labored in different islands, and many believers are now rejoicing in the truth as the result of their faithful ministry. While their hair has whitened in the work, they are still actively winning souls to Christ.

Brother and Sister Butterfield are doing evangelistic work, and God is blessing their labor. As the result of four efforts in the past two years, two hundred people have accepted the truth, one hundred of these being in Port of Spain.

Brother Hutchinson is secretary and treasurer of the South Caribbean Conference. He told of the growing faithfulness of our people in paying tithes and offerings. The increase of tithes

and offerings for the year 1916 will be approximately \$1,800, or, an increase over last year of nearly forty per cent. There are fifty-seven churches in the conference, in an area about one thousand miles north and south, and twelve hundred miles east and west, having a combined membership of 1,832. Sister Florence Hutchinson is secretary of the conference Sabbath school department, which has a membership of 1,939.

Brother Henriques is in charge of the Port of Spain elementary school, and secretary of the young people's work. He carries a real burden for this line of work. There are hundreds of children and young people in these islands who, when educated, will greatly strengthen the work.

Brother S. L. Ash is the active secretary of the home missionary department. Helpful missionary programs have been given in Trinidad and in other parts of the conference. The interest of our people in the distribution of literature and in the Bible work is growing.

In the next article I shall write of the work in British Guiana. J. L. SHAW.

### Field Notes

ELDER SYDNEY NORTON baptized eight persons at Bridgeport, Conn., on a recent Sabbath.

ELDER E. T. WILSON reports the organization of a company of fifteen members, to be known as the Jetmore church, in southwest Kansas.

IN Del Norte County, northwestern California, a church of sixteen members has been organized by Elder J. D. Alder. Seven of these charter members recently received baptism.

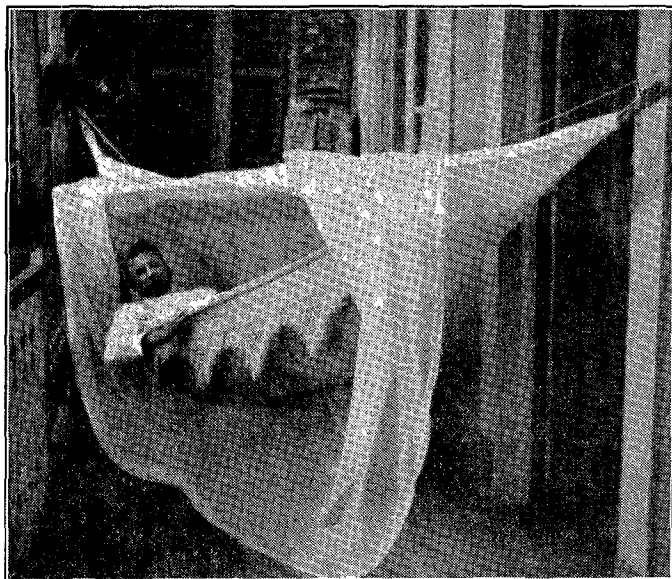
ELDER L. H. PROCTOR reports the baptism of eleven persons at San Diego, Cal.

SEVEN persons recently took their stand for present truth and united with the colored believers in Kinston, N. C.

A FEW weeks ago a church of fifteen members was organized in Bicknell, Ind.; also a company numbering thirteen in Bloomington.

A SABBATH school of sixteen members was recently organized at Exeter, central California, and another of seventeen members in Raisin City.

A REPORT from Elder A. H. Evers, who has been laboring for some time in Bunnell, Fla., states that fifteen persons have accepted the third angel's message at that place. Elder I. M. Martin is holding meetings in Key West. He reports a deep interest on the part of the people there, and an excellent attendance.



SLEEPING NET USED IN THE WEST INDIES

ABOUT two years ago a neat little church building was provided for the company of believers at Princeton, northern Illinois. Dedicatory services were deferred until the house and complete equipment were free from debt. The service took place last month, Elder E. R. Lauda delivering the dedicatory sermon.

ELDER W. F. KENNEDY, who was obliged to discontinue active conference work on account of failing health, reports that he is gaining rapidly. He speaks of the work in the San Luis Valley, and in Jaroso, Colo. About sixty have been baptized and united with the church at Jaroso as the result of the local camp meeting and meetings conducted by Elder and Mrs. G. R. Hawkins.

THE faculty and student body of the Oakwood Manual Training School, at Huntsville, Ala., took part in the Harvest Ingathering campaign. The principal says: "Our Ingathering campaign was a success from other than a financial standpoint. Although more than one hundred dollars was raised for missions, our greatest blessings came in our individual experiences, and we realize more than ever before that this work is a plan of God's own devising."

THE Foreign Mission Band at Walla Walla College has a local student membership of fifty. This is rated as one of the strongest factors in the spiritual development of the school.

ON a recent Sabbath Elder T. G. Bunch met with the Sabbath school in Brownlee, Idaho, and at the close of the service organized a church of twenty-one members. Others will unite soon.

DOROTHY L. RICE reports, at the end of her first month of labor at Ketchikan, Alaska, that their Sabbath school has grown to a membership of seven, and the donations for foreign missions for October amount to \$11.65. The workers hope soon to do something for the many Indian tribes in need of help.

A LETTER from San Francisco brings a stirring story of the remarkable experience a little eight-year-old lad is having in that city with the Ingathering work. He now has about \$52 in hand. His goal is \$100. Nearly all his contributions are in five- and ten-cent sums. God is using the children to advance his work in the earth. He is also using the aged. One of our elderly sisters recently sent the following message: "I have collected \$40 already, and shall try to make it \$50. That is about what I raised last year, and I don't wish to do any less this year. I am more than seventy years old, but I can still do a little for the cause I love so well. A great responsibility rests upon us."

## Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA BRICKSON	Assistant Secretary
MRS. I. H. EVANS	Office Secretary
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C. L. BENSON	
J. F. SIMON	

### The Senior Bible Year

#### Assignment

Jan. 14. Gen. 43-45:	Sorrow turned to joy.
Jan. 15. Gen. 46-47:	A joyful meeting.
Jan. 16. Gen. 48-50:	Death of Jacob and Joseph.
Jan. 17. Ex. 1-4:	Oppression; the call of Moses; Aaron.
Jan. 18. Ex. 5-8:	Warnings and plagues.
Jan. 19. Ex. 9-11:	Plagues.
Jan. 20. Ex. 12-13:	The first Passover; by fire and cloud.

#### The Book of Genesis

This week we finish the first book of the Bible. As previously suggested, if time will permit it would be well to re-read it. If this cannot be done, by all means carefully review the main facts of the book. As you turn the leaves, think through the various chapters. The following facts may help you to get a comprehensive knowledge of the book:—

Genesis means generation or beginning. In the Hebrew Bible the book is designated by its first word, *B'reshith*, "In the beginning." Genesis is a Greek word first used in the Septuagint, or Greek translation. Here we are told of the beginning of the world, of man, of sin, of penalty, of redemption, of history, and of the chosen people.

We may think of Genesis as containing the histories of three families: Adam's, 1 to 5; Noah's, 6 to 11; and Abraham's, 12 to 50. Or we may mention eight great topics of the book: Creation; Fall; Deluge; Origin of Na-



tions; and the Four Patriarchs, Abraham, Isaac, Jacob, and Joseph.

The first eleven chapters cover in a very brief way more than one third of the history of the world since creation, then the history of the chosen people is taken up more in detail. The fifty chapters of the book span a period of 2,369 years, from the creation till the death of Joseph.

It has been suggested that the construction of the book of Genesis demands eleven chapters instead of fifty, each one, except the first, beginning, "These are the generations of." Doubtless one great purpose of the book is to reveal a line of descendants from which the Messiah should spring. These suggested chapters are as follows:—

- I. (1:1 to 2:3) General account of creation.
- II. (2:4 to 4:26) Generation of the heavens and the earth, including man and sin.
- III. (5:1 to 6:8) Generation of Adam—Seth in the Messiah's line.
- IV. (6:9 to 9:29) Generation of Noah—Shem in the Messiah's line.
- V. (10:1 to 11:9) Generation of the sons of Noah.
- VI. (11:10-26) Generation of Shem.
- VII. (11:27 to 25:11) Generation of Terah—Abram in the Messiah's line.
- VIII. (25:12-18) Generation of Ishmael.
- IX. (25:19 to 35:29) Generation of Isaac—Jacob in the Messiah's line.
- X. (36:1 to 37:1) Generation of Esau.
- XI. (37:2 to 50:26) Generation of Jacob—Jacob chosen as a type of the Messiah.

It is a striking fact that neither Reuben, the first-born, who would naturally have been selected for the Messianic line, nor Judah, who was chosen as the progenitor of the Messiah (Heb. 7:14), is the prominent character in the last part of the book. But it is Joseph, a man of nobler character, who stood the test where both these men failed. Gen. 35:22; 38:16; 39:8, 9. The preëminence of Joseph above these men is mentioned in 1 Chron. 5:1, 2.

Another interesting fact is that the descendants of those not in the Messianic line are given first, in every case, and without ages or particulars: thus, Cain (4:17) and Seth (5:6); Japheth (10:2), Ham (10:6), and Shem (11:10); Ishmael (25:12) and Isaac (25:19); Esau (36:1) and Jacob (37:2). A more painstaking record is preserved of the other line, not only because of the greater interest in the family of faith, but because it was necessary to show the fulfilment of the promise that the seed of the woman should bruise the serpent's head.

#### A Bird's-Eye View of Israel's History

The whole Old Testament, after the first eleven chapters of Genesis, is really a history of Israel. Under afflictions in Egypt the descendants of Abraham were prepared to become a nation, so the book of Exodus begins their national history.

M. E. KERN.

WHEN once the soul, by contemplation, is raised to any right appreciation of the divine perfections and the foretastes of celestial bliss, the glitter of the world will no more dazzle his eyes than the faint luster of a glowworm will trouble the eagle after it has been beholding the sun.—*Senegal*.

## Educational Department

FREDERICK GRIGGS - - General Secretary  
W. E. HOWELL - - Assistant Secretary

### Among the Schools

#### Academies of the Northern Union

EACH of the four States of the Northern Union—Iowa, Minnesota, South Dakota and North Dakota—has its own academy of twelve grades. Iowa's school is located in Nevada, the geographical center of the State. The main building is nearly new, and includes dormitories, chapel, and classrooms all in one, with the principal and nearly all the teachers living in the students' home. Forty or more acres of good land are under cultivation, and a modern dairy barn with its Holstein herd, and a poultry yard and equipment, provide for these important industries. Sewing and woodwork are also taught.

Owing to the state of Prof. R. W. Brown's health, Elder L. A. Hoopes has charge of the school, with Prof. C. E. Plumb as business manager. Iowa has sent them less than one hundred students this year, though I was told that there are as many as one thousand young people of school age in the conference. Here is room for a large and important work to be done in the field, to fill up Oak Park Academy and bring a much larger number of youth under Christian instruction. Among the teachers there is an excellent spirit of loyalty to our general plans of education.

Minnesota's school, Maplewood Academy, is in the central part of the State, not far from Minneapolis. Not having visited this school before, I was pleasantly surprised to find it so beautifully located, ensconced as it is among the maples, with enough of the woods cut away to make room for its well-kept campus and three main buildings—a dormitory at each end and the school building midway between but far enough back so that the dormitories face each other. The buildings are in good repair, clean and orderly and convenient throughout.

There is an air of thrift and enterprise about the school that one might expect to find in an institution that has never been hampered by debt or too frequent change of administration. Following the efficient principalship of Prof. H. G. Sheldon, now in charge of the South Dakota school, Prof. Robert Hare, who had already been a teacher in the academy for five years, became principal, and has continued in this position four years.

The school is overfull of students, and will need to enlarge its facilities soon. Though not yet in harmony with our general plans in every respect, the curriculum is well conducted, several industries are maintained, and Minnesota may well take pride in the progress of her academy.

South Dakota's school, Plainview Academy, is located at Redfield, in the central part of the State, having been moved from Elk Point, in the southeastern corner of the conference, as being too much on the outer edge of its constituency. Its main building is the largest and most substantial of the North-

ern Union academies, unless it be Oak Park. It is well built of brick, stone, and cement, with a high basement and two stories above, and includes both dormitories and schoolrooms.

Prof. H. J. Sheldon, the principal, is managing the school in the same steady, efficient way he did Maplewood. Elder E. G. Hayes, an old Battle Creek college student, is superintending the cultivation of more than one hundred acres of land, almost wholly with student help. Like Maplewood, Plainview has a flourishing Holstein dairy, with some fine registered stock. It has also six of the finest farm horses I have seen at our schools.

Owing to shortage of crops in the State and to an extended illness of the principal during the summer, which prevented him from working the field, the enrolment is not quite so large as last year. Professor Sheldon is in good health again, the students are deeply interested in their work, and South Dakota will reap the benefits of a successful school year.

North Dakota's school is located at Harvey, near the center of the State. It is now called the Sheyenne River Academy. Owing to its location in the far north, this school, like those in Canada, does not open till October nor close till June.

Among its constituency is a large proportion of foreign nationalities. Hence a Russian and a German department are maintained for their special benefit. Elder S. G. Burley is in charge of the Russian department, and has been able to send two Russian teachers to our Russian school in Virginia, one of whom is now engaged in preparing Russian literature at our new Pacific Press branch at Brookfield, Ill. This department has been of much service to other Russian workers and students. Prof. A. F. Schmidt, who is now serving his sixth year as principal of the academy, is himself a German, and conducts the work of that department, which is furnishing some recruits to our German Seminary for advanced study. Brother J. J. Reiswig, the educational superintendent of the conference, makes good use of some of the product of this department in his German schools.

As in our other prairie States, land and fresh air are not lacking, and play no small part in keeping up the health and mental vigor of students. These Northern Union academies require one and a half to two hours manual labor of their students each day, besides five hours a week when they take a trade for graduation credit. Yet I find none of these students doing any less mental work for this reason. In all likelihood they are doing better work and perhaps more, because of thus keeping up the physical balance.

#### Two Observations

It seems only fitting in this connection to remark that so far as I can recall at this writing, no local conference in the United States has successfully conducted for any considerable length of time more than one academy on a boarding basis. I can recall some that have tried to carry two, but sooner or later one or both have been discontinued or modified. This is not saying that no conference ever will carry more than one, but our growth so far seems to point to the wisdom of maintaining but one and supporting that one strongly. This is not say-



ing either that a ten-grade day school may not be successfully carried on in a local church or group of churches that are strong enough to equip and maintain such a school up to standard, if so counseled by the proper conference representatives.

It is interesting to observe also that in our educational history the conference boarding school ultimately gravitates to a central location if it has been so unfortunate as to have been placed too much to one side. The move usually costs distress of mind to some, but in the end few will question the wisdom of serving the highest interests of the whole in a work in which every man looks not alone upon his own things, but also upon those of another.

W. E. HOWELL.

## Medical Missionary Department

W. A. RUBLE, M. D. - General Secretary  
L. A. HANSEN - Assistant Secretary  
H. W. MILLER, M. D. - N. Am. Div. Secretary

### Sanitarium Work in the Lake Union

It was my privilege recently to spend two weeks in the Lake Union Conference, visiting the medical institutions there, in company with Dr. W. C. Dunscombe, who has recently arrived from South Africa, in response to a call to take the position of medical secretary of the Lake Union Conference. He has also been elected medical superintendent of the Wabash Valley Sanitarium.

Dr. Dunscombe has returned to this country after ten years' experience in the mission field. Five years of this time were spent in sanitarium work in Japan; a year and a half as house surgeon in the Edinburgh Hospital, at which place he was granted an English degree; then four years in actual medical and surgical practice in South Africa. Dr. Dunscombe is amply prepared to lead out in medical missionary work, for he has not only a deep missionary zeal, but also a very thorough medical and surgical training, having taken special studies in the hospitals of Europe. He had received an appointment as military surgeon to one of the London hospitals at the time he received the cable to come to this country.

### Hinsdale Sanitarium

On our trip we were able to make but a brief stay at Hinsdale. We were very glad to see the spirit of courage still existing among the workers there, notwithstanding the almost overwhelming loss in the recent death of its medical head, Dr. David Paulson. The institution was enjoying a fair patronage. Our visit was made during the week of prayer, and we rejoiced to see the good work accomplished among the nurses and helpers, who sought a deeper consecration at this time.

While many perplexities have naturally arisen as to the future development of the work, we feel that the degree of earnestness which characterizes the workers, and the desire to make the Hinsdale institution a telling factor in the work of this message, will make possible a solution of these problems.

### Madison Sanitarium

This is our oldest sanitarium in the Lake Union, and it has in many ways a most desirable location, situated on the side of a beautiful lake, just across from the city of Madison, Wis. The business manager, Brother P. L. Larson, has made a number of improvements the past year, such as tiling the bathroom floors, installing new sprays, and repainting and decorating the interior of the building. The ice house has been enlarged, and a new barn erected. It was evident that great care had been exercised in the expenditure of money, the institution preferring to get along without actual necessities in order that the liabilities might be reduced. This sanitarium has shown a good gain the last two years. A fair number of surgical cases have come to the sanitarium, and the patronage has been unusually good this last year.

More than twenty nurses are in training here. Miss Macey, who is superintendent of the training school, reported that the State board's requirements for registration had been met, and she was in hopes they would be given recognition by the board at its next meeting, at which she had been invited to be present.

Dr. Henry Vollmer has been invited to take the superintendency of the Madison Sanitarium, and was expected to enter upon his duties about January 1. Dr. Vollmer has been engaged in active medical and surgical practice in the West, and has had eleven or twelve years' experience. He comes to the institution well qualified to render very efficient medical and surgical service. A good spirit prevails among the members of the sanitarium family, and we shall look forward with pleasure, expecting that 1917 will prove the banner year in the history of the Madison Sanitarium.

### Moline Sanitarium

Moline is our only sanitarium in the Lake Union Conference that is located in a city. There are evidently some advantages for a sanitarium to be in close connection with the people, while there are also some disadvantages. No doubt more surgical cases come to an institution in a city than to one at a distance, for the doctors of the city find it convenient to use the sanitarium facilities for caring for their surgical cases.

The Moline Sanitarium has a very practical equipment for general diagnosis. This is one of a few of our sanitariums that have installed the Coolidge X-ray tube; and Brother Todd, the manager, informed us that this year's financial showing is the best in recent years. This sanitarium has accommodation for about thirty patients. The institution is getting a splendid reputation for careful scientific medical and surgical work. We found Dr. F. J. Otis, its medical superintendent, to be a busy man, dividing his time between his practice and the sanitarium. It was felt that it would be very desirable to have the doctor's entire time devoted to the interest of the institution, and during our visit a plan was worked out whereby this could be done.

Recently the board invited Dr. E. A. Warner to become the assistant physician. Dr. Warner has for many years been engaged in active medical work in Minnesota. The sanitarium has a splendid corps of nurses.

### Wabash Valley Sanitarium

While this institution has passed through many reverses the past year, we were very happy to find the family earnestly endeavoring to care for their patients, and there were other encouraging features in the work at this place. We were very glad that Dr. W. C. Dunscombe can come to this institution, and give it his active and energetic service. He received a hearty welcome from all.

Dr. Andrew Larson, for many years a missionary in China, will also connect with the Wabash Valley Sanitarium as assistant physician and Röntgenologist. Dr. Annie Durrie remains as lady physician. Miss Fanchon Roth, of the Washington Sanitarium, has accepted the call as matron and head nurse of the Wabash Valley Sanitarium, and will take up her duties January 1.

Twenty-two young people of splendid preparatory training and good physique have taken up work in the training school. Brother C. E. Garnsey, one of our oldest superintendents of nurses, has charge of the training school, and has succeeded in bringing it up to a point where it has State recognition. It is one of the few training schools we have in the East that is registered. Nurses from this training school may receive the degree of R. N. This will prove quite an advantage to this training school, and the management of the Wabash Valley Sanitarium expect to make this feature of its work especially strong.

Brother C. M. Christiansen, who has taken a great interest in the institution, has shown very economical management; and although many improvements were made this past year, he showed us a bank balance which indicated the institution's financial prosperity. We believe that the Lord's blessing has been with these loyal workers, and that they will continue to put forth their very best efforts to conserve the interests of the work here.

We were especially pleased to learn that offerings from the Sabbath school had almost doubled the quota assigned; and the sanitarium family collected almost \$200 in the Harvest Ingathering campaign.

### Central Medical Board

The Lake Union Conference has taken a forward step, we believe, in the management of its sanitariums, in that it has elected a board made up of the medical superintendents, the presidents of conferences, and two or three others from the sanitariums. This board deals with the major problems and policies of the medical work in the Union, and also with the several institutional interests. We feel that this large Union, which is one of the strongest in the United States, can well support its three sanitariums.

A large number of young people in the Union desire training as nurses and many of our own people are in need of such care as our sanitariums are now affording, and at a very nominal price. These institutions are so situated that travel to and from them is very convenient from practically all parts of the territory of the Union.

There is a great interest among the Seventh-day Adventists of the Lake Union in the health principles and in our sanitarium work. Inasmuch as our first sanitarium was established in the territory now embraced in this Union, it was with great pleasure that I noted the will-

ingness of the president of the Union and of the conference presidents to push forward this branch of the work to its proper position, and assurances were offered to those in charge of our several sanitariums, of support to the fullest extent that our brethren could render such aid.

We believe that very bright days are before our medical work in this important portion of the large vineyard.

H. W. MILLER.

## Publishing Department

N. Z. TOWN General Secretary  
W. W. EASTMAN N. Am. Div. Secretary

### Our Summary

WITH deep gratitude to God we pass along our monthly summary to the readers of the REVIEW for the eleventh time during 1916. It will be noted that the gain for the month over November a year ago is nearly \$17,000. Thus far a good gain has been shown for each month of the year, with the exception of May. Not only has the Lord blessed in the circulation of these good books, but he has given the colporteurs visible fruit for their labor. We are constantly receiving reports from the field telling of some one's having received the message through the faithful colporteur, and we expect these to increase more and more till the end.

W. W. EASTMAN.

### Comparative Summary of Foreign Periodicals

JANUARY, 1915, 448,128 copies, value \$13,166.23; January, 1916, 375,259 copies, value \$13,774.74.

February, 1915, 403,134 copies, value \$11,357.55; February, 1916, 577,282 copies, value \$14,480.57.

March, 1915, 467,626 copies, value \$18,243.92; March, 1916, 350,291 copies, value \$35,029.10.

April, 1915, 418,884 copies, value \$10,001.96; April, 1916, 365,373 copies, value \$11,086.68.

May, 1915, 595,740 copies, value \$18,200.94; May, 1916, 196,084 copies, value \$6,803.98.

June, 1915, 215,051 copies, value \$7,974.76; June, 1916, 349,164 copies, value \$12,985.33.

July, 1915, 561,531 copies, value \$11,627.60; July, 1916, 451,581 copies, value \$12,985.33.

August, 1915, 451,249 copies, value \$11,301.47; August, 1916, 197,383 copies, value \$6,073.76.

September, 1915, 220,834 copies, value \$7,848.51; September, 1916, 333,167 copies, value \$10,391.33.

October, 1915, 410,917 copies, value \$10,454.20; October, 1916, 379,671 copies, value \$10,042.66.

November, 1915, 359,241 copies, value \$11,944.78; November, 1916, 425,445 copies, value \$12,966.43.

### Native Colporteurs in Porto Rico

It is encouraging to see how native believers in the various mission fields are used by the Lord to give the message to their own people through the ministry of the printed page. Porto Rico seems to be no exception to the rule. Accompanying his report for November, Brother G. D. Raff sends a brief note, from which we glean the following interesting facts:—

### Colporteurs' Summary for November, 1916

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1916	VALUE 1915	NO. COP.	VALUE 1916	VALUE 1915
<b>ATLANTIC</b>							
Maine	4	212	\$ 413.75	\$ 1442.95	935	\$ 93.50	\$ 33.60
N. New England	6	606	390.05	350.80	410	41.00	28.10
Massachusetts	12	1150	1003.15	545.20	2424	242.40	268.80
S. New England	8	679	365.80	449.85	1326	132.60	82.80
New York	7	356	439.05	997.65	775	77.50	115.60
W. New York	..	..	..	302.15	85	8.50	45.90
Greater New York	11	844	876.90	484.40	4175	417.50	189.30
Totals	48	3847	3488.70	4573.00	10130	1013.00	764.10
<b>COLUMBIA</b>							
Ohio	30	3360	3046.05	1982.40	3800	380.00	175.00
Virginia	9	671	1008.46	779.00	348	34.80	79.10
Chesapeake	6	400	442.75	746.55	278	27.80	24.80
W. Pennsylvania	13	1173	1261.70	832.14	551	55.10	57.50
E. Pennsylvania	7	705	472.95	729.75	1050	105.00	270.50
District of Columbia	7	584	1438.55	533.75	2181	218.10	75.60
West Virginia	7	787	1266.30	1350.00	355	35.50	29.30
New Jersey	4	215	217.55	495.03	940	94.00	156.30
Totals	83	7895	9154.31	7448.62	9503	950.30	868.10
<b>LAKE UNION</b>							
Indiana	11	1325	1426.30	1273.70	240	24.00	21.80
S. Illinois	18	1821	1884.75	2218.20	584	58.40	73.30
N. Illinois	11	1073	954.73	604.85	1792	179.20	85.20
S. Wisconsin	9	1100	924.35	215.80	1226	122.60	79.50
N. Wisconsin	4	266	237.15	..	10	1.00	..
N. Michigan	5	480	438.50	242.95	66	6.60	26.30
W. Michigan	5	467	314.45	222.70	92	9.20	24.90
E. Michigan	8	977	528.75	332.35	1125	112.50	94.30
Totals	71	7509	6708.98	5110.55	5135	513.50	405.30
<b>EASTERN CANADIAN</b>							
Ontario	..	..	..	904.87	1012	101.20	145.00
Quebec	..	..	..	1.75	50	5.00	10.50
Maritime	..	..	..	118.55	500	50.00	..
Newfoundland	..	..	..	1.85	100	10.00	..
Totals	..	..	..	1027.02	1662	166.20	155.50
<b>SOUTHERN</b>							
Louisiana	9	503	324.20	6.00	847	84.70	21.00
Alabama	10	921	454.60	262.70	385	38.50	79.00
Kentucky	13	1560	1056.80	1061.05	350	35.00	5.50
Mississippi	19	1645	157.60	670.60	125	12.50	56.30
Tennessee River	12	808	408.15	584.05	855	85.50	72.50
Totals	63	5437	3001.35	2584.40	2562	256.20	234.30
<b>SOUTHEASTERN</b>							
Cumberland	10	991	1043.90	827.40	400	40.00	53.40
Georgia	12	1139	915.75	413.40	506	50.60	51.00
North Carolina	11	1585	1170.00	853.55	691	69.10	50.00
South Carolina	9	709	309.80	681.85	410	41.00	45.40
Florida	10	1302	1115.20	1111.45	620	62.00	291.50
Totals	52	5726	4554.65	3887.65	2627	262.70	491.30
<b>SOUTHWESTERN</b>							
Arkansas	19	1833	998.95	464.85	283	28.30	3.50
Oklahoma	21	1205	1398.95	928.65	830	83.00	44.50
W. Texas	5	232	323.80	226.50	220	22.00	1.00
S. Texas	10	640	681.50	409.70	1455	145.50	194.20
N. Texas	22	1012	991.25	435.40	325	32.50	29.70
New Mexico	5	125	245.85	169.80	610	61.00	6.50
Totals	82	5047	4640.30	2634.90	3723	372.30	279.40
<b>CENTRAL</b>							
Missouri	8	1546	2813.05	1199.60	453	45.30	47.00
Colorado	6	547	649.15	932.40	300	30.00	22.50
Nebraska	5	504	733.80	323.20	385	38.50	14.50
Wyoming	2	132	97.50	326.50	55	5.50	2.20
Kansas	10	1344	1285.05	2339.75	516	51.60	76.80
Totals	31	4073	5578.55	5121.45	1709	170.90	163.00
<b>NORTHERN</b>							
Iowa	5	416	755.55	690.80	2037	203.70	237.90
Minnesota	9	612	761.20	622.15	2422	242.20	153.00
South Dakota	..	..	..	123.50	361	36.10	28.00
North Dakota	..	..	..	..	475	47.50	12.40
Totals	14	1028	1516.75	1436.45	5295	529.50	431.30
<b>PACIFIC UNION</b>							
California-Nevada	4	350	377.85	436.40	317	31.70	14.60
Arizona	1	34	98.00	..	..	..	16.40
S. California	6	331	440.95	118.55	2060	206.00	469.20
Central California	3	179	254.50	169.05	185	18.50	33.50
California	6	449	710.70	590.70	2400	240.00	256.50
S. E. California	4	151	324.25	..	180	18.00	..
Inter-Mountain	5	499	617.00	490.20	..	..	41.00
N. W. California	4	271	347.20	..	..	..	..
Totals	33	2264	3170.45	1804.90	5142	514.20	831.20

NORTH PACIFIC							
W. Oregon	7	99	\$219.95	\$359.55	405	\$ 40.50	\$334.70
S. Oregon	6	48	141.30	.....	87	8.70	7.90
S. Idaho	2	161	366.35	.....	212	21.20	21.80
W. Washington	3	292	493.65	31.55	1247	124.70	173.00
Montana	..	....	.....	459.75	300	30.00	172.50
Upper Columbia	3	200	545.00	721.50	100	10.00	12.50
Totals	21	800	1766.25	1572.35	2351	235.10	722.40
WESTERN CANADIAN							
Alberta	..	....	.....	.....	40	4.00	22.50
Manitoba	2	301	301.55	.....	680	68.00	47.50
British Columbia	1	54	130.00	.....	425	42.50	67.00
Saskatchewan	..	....	.....	.....	742	74.20	56.00
Totals	3	355	431.55	.....	1887	188.70	193.00
Foreign and miscellaneous	.....				12776	1277.60	528.10
Mailing lists	.....				32937	3293.70	3750.40
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	71	9112	7444.79	11014.36	68500	2252.38	1714.64
British	21	1704	1112.00	1605.42	132704	2692.79	3769.85
Scandinavian	91	11398	6281.66	7050.99	15252	963.40	221.95
Latin	14	1187	1065.61	451.69	4983	152.17	128.10
East German	53	5766	2660.55	2245.37	86615	2316.90	2004.07
West German	61	7073	3193.16	2063.76	81000	2015.11	1804.41
Danube	19	2491	933.74	260.22	983	28.29	13.05
Central Europe	45	4815	2566.41	2510.85	22557	795.92	895.81
Canary Islands	1	69	26.28	87.75	.....	.....	.86
South Africa	18	1279	2197.74	.....	972	27.96	.....
India	4	354	710.20	418.24	7570	232.07	.....
Korea	30	....	248.08*	38.26	.....	.....	158.30
Japan	..	....	31.17	62.40	1521	54.68	82.01
Philippines	25	2848	2235.25	954.32	1125	1252.20	30.31
Hawaii	1	75	270.00	.....	.....	.....	.....
Guatemala	1	46	34.50	.....	.....	.....	.....
Salvador	1	10	48.00	.....	.....	.....	.....
N. Honduras	..	....	42.55	.....	.....	5.00	.....
S. Honduras	2	186	751.20	.....	43	3.90	.....
Porto Rico	9	665	1052.90	280.25	.....	.....	.....
Cuba	6	336	448.00	231.00	15	1.50	.....
West Caribbean	6	149	459.13	.....	.....	.....	.....
Brazil	40	10268*	6402.65*	1454.66*	.....	.....	.....
Austral Union	29	1336	2021.06	1468.41	.....	127.38	110.46
Totals, foreign	548	61167	42236.72	32203.95	423840	12921.65	11944.78
Totals, N. Amer.	501	43981	44011.84	37201.29	97439	9743.90	9817.40
Grand totals	1049	105148	\$86248.56	\$69405.24	521279	\$22665.55	\$21762.18

Comparative Book Summary						
	1911	1912	1913	1914	1915	1916
January	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58	\$60,418.25
February	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61	74,298.80
March	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23	92,431.51
April	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96	94,066.35
May	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69	106,602.30
June	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10	174,415.86
July	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02	192,033.15
August	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18	143,185.26
September	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70	96,001.38
October	81,367.89	70,219.70	84,015.90	60,357.25	76,102.53	85,128.41
November	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16	86,248.56
December	58,386.24	57,291.91	59,749.92	57,496.17	69,145.88	.....
Totals	\$976,218.80	\$1017,684.13	\$1049,943.46	\$1083,110.29	\$1088,890.64	.....

Comparative Summary of American Periodicals							
	1914	1915	1916		1914	1915	1916
January†	152971	170760	177107	July	211040	150880	151297
February	242627	134619	222470	August	171451	152273	153309
March	224757	341059	154019	September	164860	130465	111833
April	162027	183280	98217	October	174182	123027	101997
May	168934	158114	117917	November	142040	98174	97439
June	189897	159635	154701	December	143190	107229	
Totals .....					2147976	1909515	

\* Report for two months.  
† Multiply number of magazines in any month by ten cents to get value.

Porto Rico has ten colporteurs, seven of whom are natives of the island, and three are natives of adjoining islands. For the first eleven months of 1916 they have sold \$7,784 worth of our books, which is a gain of \$1,221 over the same period last year.

Brother Raff, who has had charge of the colporteur work here for several years, is to be transferred to Venezuela the first of the year, and we hope that the blessing of the Lord will rest upon his work in that field in the same measure as it has in Porto Rico.

W. W. EASTMAN.

**Ship Missionary Work**

CAPT. J. L. JOHNSON, of the Atlantic Union Conference missionary boat "Liberty," is doing good work among the ships berthed in New York harbor. Elder F. C. Gilbert, in speaking of a recent trip he took among the harbor boats with Brother Johnson, says:—

"A large English ship has recently arrived from China, and we were all allowed to go aboard. Brother Johnson had already sold some literature on this ship, and had planned Bible studies with some of the officers. For nearly an hour he was closeted with several of the ship's

prominent men, opening to their minds the Word of God. Before leaving, he sold a number of books, and the happy look on his face indicated that he had had a good time.

"He next decided to go aboard a ship that had recently arrived from South Africa with a cargo of mahogany logs. As the 'Liberty' neared this large ship, we wondered how he was going aboard, as there was no pier nor landing place near. Towing close to some logs driven in the water as a barricade where the mahogany logs were inclosed, he tied the little craft, and started for the big ship. We wish our readers might have seen him go toward that South African boat. He stepped off the 'Liberty' upon these piles, and walked from one to another for about one hundred and fifty feet. At the end of this distance he followed a light plank for about a sixteenth of a mile, and after crossing logs, planks, and gangways, at last reached the large boat. It was a revelation to us that a man at his age was able to run along the water, among planks and piles, so easily and calmly as did Brother Johnson. After a time he returned with a smile, as he had received a welcome, sold some literature, and been invited to return."

## News and Miscellany

Notes and clippings from the daily and weekly press

— China yearly imports \$4,000,000 worth of various kinds of leather.

— To read the newspaper intelligently, a man must have a vocabulary of at least two thousand words.

— From two thirds to three fourths of all the powder manufactured in this country is made in Delaware.

— Field Marshal Prince Iwao Oyoma, commander-in-chief of the Manchurian Japanese army during the Russo-Japanese War, died December 10.

— Mosquitoes recently invaded the gulf coast region of Texas and Louisiana in such numbers that several large lumber mills were forced to shut down. Farmers built smudge fires throughout the country to relieve themselves and their stock of the voracious insects, but these seemed to have no perceptible effect in keeping the pests away.

— Kandy, the little hill capital of Ceylon, holds, hidden in its green hollow, a relic which has drawn for centuries millions of the followers of Buddha from all corners of the East. This most precious relic is the famous tooth, which tradition says was rescued from the flames of the funeral pyre of Gautama Buddha, when the founder of the Buddhist faith died, and was consumed by fire at Kusinara, India, in 543 B. C.

— Kansas is the first State to bar the drinker from holding public office. The Civil Service Commission, at the suggestion of Governor Capper, incorporated this ruling in the new law. "Most of the big corporations and other large employers have adopted the policy of not employing drinking people," said the governor in his letter to the commission. "In my judgment a State can well afford to follow in such footsteps."

—A proposition is now pending in Congress to increase the postage rates on newspapers and periodicals according to distance, on a sliding scale of from one cent to six cents a pound.

—One area in Africa unoccupied by missionaries is three times the size of New York; a second would make four States like New York; a third would cover eight Iowas; and a fourth is eighteen times the size of Ohio. Throughout Africa there is only one missionary for every 133,000 people.

—There will be a total eclipse of the sun, observable over a large part of the United States, June 8, 1918. The naval observatory is already preparing a pamphlet on the subject, which will be distributed in due time. The observation of the last big solar eclipse, in 1914, for which astronomers went to Russia from all parts of the world, was interfered with by the breaking out of the war.

—Plans are under way for the establishment of a steamship line between Japan and Brazil to promote emigration to the latter country. It is stated that the first steamer of the new line will leave Japan next February with 900 emigrants. According to arrangements already made, it is said, Japan will send to Brazil every year 5,000 emigrants to be employed in cultivating rice, beans, potatoes, onions, and coffee.

## OBITUARIES

**BULLARD.**—Clarence Daniel Bullard, son of Mr. and Mrs. J. W. Bullard, was born in Loveland, Colo., Oct. 22, 1916, and died November 29. The sorrowing parents are comforted by the hope of a resurrection and life beyond the tomb. A. B. CAMPBELL.

**SELL.**—Miriam H. Portlock was born in Indiana, March 15, 1842. She was married to Isaac Sell in 1859, and one son was born to them. About ten years ago Sister Sell accepted the third angel's message, and she fell asleep at Glen Elder, Kans., Dec. 6, 1916, hoping for a part in the first resurrection. Her son survives. A. B. CAMPBELL.

**BURCH.**—Mrs. Eliza J. Burch was born in Canada, and died in Mount Vernon, Wash., Nov. 26, 1916, aged 81 years. She was associated with her husband, the late Elder D. C. Burch, in pioneer work in behalf of the third angel's message in the State of Minnesota. She rests from her labors, but her works will follow her, and we are confident that she will have a part in the first resurrection. J. F. PIPER.

**DUNLAP.**—Mary Ann Hayes was born in Rhea County, Tennessee, Aug. 27, 1863. Feb. 20, 1887, she was married to Sanders Dunlap. In 1905 she accepted the gospel as taught by Seventh-day Adventists, and united with that church at Spring City, Tenn. She died Nov. 29, 1916. Her faith in a soon-coming Saviour never wavered through all the years, and we feel confident that she sleeps in Jesus. She is survived by her husband, two children, and one brother. SANDERS DUNLAP.

**ANDRE.**—Olive Blanch Kaufman was born in Morrow County, Ohio, July 30, 1864. Oct. 18, 1887, she was married to Marcellus Andre, and to them were born two daughters. She became a member of the Seventh-day Adventist church in childhood, and remained faithful until called by death, Dec. 8, 1916. Her death is mourned by her husband, two daughters, one brother, and two sisters. Funeral services were conducted by the writer, assisted by Elder N. S. Ashton. H. H. BURKHOLDER.

**MOREY.**—Mrs. Oral Josephine Morey was born near Red Rock, Iowa, Sept. 8, 1876, and peacefully fell asleep in Crawford, Neb., Nov. 8, 1916. She was married to S. R. Morey in 1897, and to them were born three children. She was a conscientious Christian, faithful in every known duty. She rests in hope, awaiting the call of the Life-giver. N. T. SUTTON.

**HILL.**—Abigail R. Ferris was born in Connecticut, July 5, 1853. She was married to George Curtiss Hill April 18, 1857, and with him came west to Wisconsin. They made their home in Eau Claire, where she fell asleep Dec. 6, 1916. Six of their eight sons are left to mourn. Mrs. Hill was favorable to the belief held by Seventh-day Adventists, and observed the seventh-day Sabbath some time before her death. P. A. HANSON.

**CLAPPER.**—Mary Jane Colgan was born in Miami County, Ohio, Oct. 28, 1856. She came to Blackford County, Indiana, in 1872, and Sept. 9, 1883, was united in marriage with Henry Clapper. Soon after their marriage they embraced the third angel's message. She was a devoted wife and mother, and an earnest Christian as well. Her husband, one daughter, four sons, three sisters, and three brothers are left to mourn, but they sorrow in hope. Funeral services were conducted by Elder J. H. N. Tindall. \* \* \*

**CHRISTENSON.**—Emma Matilda Thaler was born in Trenton, N. J., May 5, 1883. In 1902 she entered South Lancaster Academy. Later she became a successful canvasser, Bible worker, and church school teacher. She was married to Albert H. Christenson Oct. 23, 1916, and they made their home in Hartford, Conn. Dec. 8, 1916, it was our sad duty to minister at her funeral service. Interment took place at Trenton, where she sleeps, awaiting the call of the Life-giver. D. B. PARMELEE.

**FULLER.**—Franklin Fuller was born near Kiowa Falls, N. Y., more than eighty-eight years ago. While yet a boy he gave evidence of possessing a strong and noble character. He was married at Nirvana, Ohio, in 1854. Eight children were born to them, five of whom are living, and with the bereaved wife are left to mourn the death of their loved one, which occurred in Vermejo Park, N. Mex., Dec. 9, 1916. He united with the Seventh-day Adventist church while a young man, and his life testified to his unswerving faith in his Father above. W. G. FRANKENBURGER.

## Appointments and Notices

### Review and Herald Publishing Association

NOTICE is hereby given that the thirteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, Washington, D. C., will be held in the Seventh-day Adventist church at Takoma Park, Md., at 7 P. M., Jan. 30, 1917, for the election of five trustees for the coming year, to take the place of five whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the North American Division Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the

executive committee of each local conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists; and the general agents of the above-named Union Conferences of Seventh-day Adventists, the field agents and the tract society secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the editors of periodicals published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the Board of Trustees.

F. M. WILCOX, *President*.  
I. A. FORD, *Secretary*.

### Washington Missionary College Constituency Meeting

NOTICE is hereby given that the annual meeting of the Washington Missionary College Corporation will be held in the Seventh-day Adventist church in Takoma Park, Md., at 10 A. M., Jan. 29, 1917, to receive the annual reports, to elect trustees for the ensuing year, and to transact such other business as may come before the meeting.

The members of this corporation consist of the executive officers of the North American Division Conference; the presidents and educational secretaries of the Columbia, Atlantic, Southern, and Southeastern Union Conferences; all members of the board; the president of the college; the medical superintendent of the Washington Sanitarium; those members of the college faculty who are heads of departments; such members of the North American Division and General Conference Committees as may be present; the educational secretaries of the North American Division; and the members of the Columbia Union Conference Committee.

B. G. WILKINSON, *President*.  
M. E. OLSEN, *Secretary*.

### The High Cost of Living

Most of us think we know all about the high cost of living, and perhaps we do. People generally understand the vexed problem only so far as it affects their pocketbooks or stomachs; but it should afford us another opportunity of getting God's truth before our neighbors.

Those who lack confidence in their ability to present the matter in the best possible manner, would do well to secure a few copies of the February *Signs Magazine*. Many a man and woman would gladly give a dime for a

## *the* SIGNS *of the* Times MAGAZINE



copy. "The Lengthening Bread Line" and "Cornering the Earth" are two big informative articles that set before the reader actual facts describing the situation, showing clearly from God's Word that it is a sign of the times. The strikingly attractive cover picture, a loaf of bread just beyond the finger tips of a number of outstretched hands, will command the attention of all who see it.

War, bankruptcy, peace evolution, state of the dead, and eternal punishment are other topics that help to make the February *Signs Magazine* so extraordinarily good. Brother T. E. Bowen is at his best in a contribution in story form, in which Uncle Josiah makes it clear to his neighbors that any rappings or noises heard in the night are more likely to be the work of living imps instead of dead spirits. You will find it hard to quit if you read the first paragraph. It will have the same interest-holding power over your neighbors if placed before them.

"Peace and the Mockings of Mars," "The World's Waterloo," "Plunging the World into Bankruptcy," "Cooling the Everlasting Burnings," and "Eliminating the World Builder," are titles of a few other principal articles.

Twenty-four pages and cover this month, a decrease of fifty per cent in number of pages. Prices not increased: 5 to 50 copies, 5 cents each; 50 or more, 4 cents each. Let your tract society secretary know at once how many you can use.

### The Present High Prices

THE present prices at which all the necessities of life are selling are bringing hardship and perplexity into many homes. All find it necessary to put into practice economies which were not necessary a few months ago. The great problem of many a householder is how to make the income, which may be practically what it was a year ago, meet the demands of present prices.

The editors of *Life and Health* have made a close study of the high cost of living. In the February number there is a symposium of ten short, snappy, right-to-the-point articles bearing on this problem. These articles set forth clearly our principles of healthful living. They tell which foods have the most nutritive value, and by means of charts show the cost of different foods per pound, considered from the standpoint of those elements necessary for the making of healthful bodies.

There is not a city or neighborhood where the good instruction given in this number of *Life and Health* is not needed, or where it would not be welcomed. There are many of our people living in every conference who could handle a quantity of this excellent number. By so doing they would be a blessing to the community, and also help solve the high cost of living for themselves, as *Life and Health* representatives receive handsome returns. Prices in bulk are:—

5 to 40 copies ..... 5 cents each  
50 or more copies ..... 4 cents each

Send orders to your conference tract society today.

### The Present Truth

BEGINNING January 1, *Present Truth* will be issued twice a month, thereby covering in one year, and in the same order, the same twenty-four topics treated in the old REVIEW AND HERALD Extras. Notwithstanding the great increase in the cost of printing, there will be only a slight increase in the prices.

As the serial numbers of the new

series are printed, the corresponding numbers of the old Extras will go out of print. To illustrate: When No. 1 of the new series is printed with the name *Present Truth*, No. 1 of the old REVIEW Extras will go out of print, while all the other numbers of the old REVIEW Extras will remain current, and will be used in filling orders. When No. 2 of *Present Truth* comes out, No. 2 of the old Extras will be discontinued, while all the remaining numbers of the old series will continue until the corresponding new series take their places. In this way orders can be filled for any subject included in the old Extras at any time during the year, some with the old Extras, and some with the new numbers of *Present Truth*.

The old *Present Truth* Series, known as REVIEW Extras, received ample evidence of acceptance and keen appreciation by our people and by the general public during its short life of two years. Its circulation reached over five million copies in two years. In the new form and under the new name of *Present Truth*, its work is just begun. Much larger quantities will go out from this time on. It will bear the message in simple, plain, yet attractive form; and its low price will enable our people to do much missionary work, even with the little means at their command. There has been for many years a great need of literature of this kind. This need is supplied by *Present Truth*.

### Possible Results

SINCE the *Present Truth* Series was begun, in January, 1915, we have often thought of the possibilities in the circulation of this series—of what it would mean in the finishing of the work if every believer would become so thoroughly imbued with the spirit of the message that he would go to work in a systematic way with the series.

If only a few copies were used every week by each believer in America, say five copies, each representing a cost of only two and one-half cents, in one month's time 1,472,100 copies would be circulated, and these copies would reach, according to the estimation of five persons reading each copy, 7,360,500 people. In one year, at this very conservative estimate, 17,665,200 copies would go out and reach 88,326,000 people. It is estimated that the United States has a population of about 100,000,000. So, with a reasonable effort, it is within the power of our people to give some part of the message to the larger portion of the population of the country in one year. But this would be only the result of the work of our members in the homeland. If it were possible for our people in all lands to join even in this very limited amount of missionary work, 29,905,200 copies would go out and reach 149,526,000 people in one year. What will be our excuse if this reasonable service is not performed?

All will agree that for a people who are looking for the coming of the Lord and who know that the time is short for the finishing of the work intrusted to them, this estimate of the amount of work that might be done in the circulation of this message-filled series is far too low, that it should be at least double, which would mean the reaching of 299,052,000 people every year, and giving them one complete phase of the mes-

sage, thus creating a desire for further investigation.

For more than twenty years our people have been admonished through the Spirit of prophecy to provide simple plans by which the churches may become the strong factors the Lord intended them to be in giving the last message to the world. It was in attempting to comply with the often-repeated instructions given in the Testimonies that the *Present Truth* Series was brought into existence, and plans devised for its circulation. Such statements as the following commend the existence of *Present Truth*, with its plans, and demand the extension of its circulation:—

"The very simplest modes of work should be devised and set in operation among the churches." "God expects his church to discipline and fit its members for the work of enlightening the world." "He has given to every man his work." "Well-organized work must be done in the church, that its members may understand how to impart the light to others, and thus strengthen their own faith and increase their knowledge. As they impart that which they have received from God, they will be confirmed in the faith. A working church is a living church."

Though the *Present Truth* Series is only two years old, it has a weekly circulation of over 100,000 copies. Over 5,000,000 copies have been circulated during its short life. The reported favorable results are in proportion to its unprecedented circulation. These results speak more emphatic approval than can be expected?

### Have Patience

HAVE you sent in a renewal to the REVIEW recently, and the change of date has not been made as quickly as you expected?

There may be several reasons. The REVIEW wrappers are all stamped about ten days before the date of the paper.

Under ordinary circumstances there is no delay in making these changes promptly. During the month of December, however, many hundreds of subscriptions and renewals have been received, more than we ordinarily receive, because of the REVIEW campaign, and because many subscribers desired to extend the time of their subscription before the increased rates went into effect. This has resulted in our list clerks' getting behind in their work.

Handling lists is part of our work which cannot be turned over to even competent people who have had no experience in this particular work. We are using every person of experience whom we can secure to help at this time. No one will miss a copy of the REVIEW because the extension of time has not appeared as quickly as might be expected. If, however, the change of time is not made within a month after you have sent your renewal to your tract society, it would be well to write a note of inquiry.

Our list work is being handled carefully, efficiently, and with as great dispatch as possible; so we feel free to ask our subscribers to be a little patient. We also wish to thank all our friends for the good work which has been done in helping to build up the REVIEW list at this time.





WASHINGTON, D. C., JANUARY 11, 1917

LAST week Elder W. W. Prescott sailed for Cuba, via Key West, to attend a general meeting of the believers in that island.

LEAVING New Orleans Dec. 20, 1916, Brother Ray N. Studt and family sailed for Cuba. Brother Studt will join the small staff of evangelistic workers in the island, and help to follow up the interests awakened in many places by the sale of our literature.

IN a letter just received at the Mission Board office from Lake Titicaca, Brother J. M. Howell writes that one of the priests who recently tried to incite the Indians to kill Brother and Sister Stahl and their companions, now finds himself a fugitive. Trouble with the governor and his lieutenant because the priest was not elected mayor, resulted in his having to flee from the city.

ELDER B. G. WILKINSON, president of the Columbia Union Conference, reports that while the normal increase in tithe for that field annually is from \$8,000 to \$10,000, the first ten months of the year 1916 have shown an increase of \$30,000. This gain is especially encouraging in view of the fact that the Union has been putting forth most heroic efforts for the raising of an educational fund. God blesses his people when they have a mind to work.

FOR some time there has been trouble in the Shantung Province, east China, between the revolutionists and the government. Two of our native brethren from Anhwei Province, lying to the south, were sent over into Shantung to canvass. As they came from the south, they were taken for spies by the government. One escaped with his life. He was robbed of his money, his things destroyed, his Chinese passport torn up, as well as his canvasser's credentials, and then he was thrown into prison. The place was taken by revolutionists three weeks later, and our brother was released. His companion, however, was not so fortunate. He was shot dead at the inn where he was staying, dying a martyr to the book work. He received a decent burial, however, instead of being thrown out to the dogs, as is usually the case.

LAST week the District of Columbia Conference Committee closed the deal for a very desirable church property, situated on a corner lot one block from one of the best business streets in the city of Washington, which will provide a good place of worship for our colored brethren. The property originally cost about \$45,000, and has been the meeting place for a large and wealthy congregation of the Lutheran Reformed Church for several years, but of late has been surrounded by the residences of colored people. The place has been purchased for \$18,750, including a parsonage in the rear of the church. In the basement of the church a school can be provided for, while the auditorium above will afford

ample accommodation for aggressive evangelistic efforts that may be carried forward for the people in that section of the city. The church is also of easy access to those in any part of the city, being one and two blocks from the principal street-car lines. We believe the Lord has guided in providing this place for our colored brethren and sisters here in this important center.

### A Story from Egypt

HE was morose and unsocial. Though he went to no church, when the church needed him he was willing to help. He was shunned by the priests, and the people regarded him as a sort of human wild beast. He had many enemies, too, and that is what led us to him and him to us. One of his enemies became a Sabbath keeper, and in accordance with the Master's command, desired to agree with his adversary quickly. We went to this man, and as we came in the name of Christ, he accepted us and was reconciled. He began to attend our meetings, and although he could not read, he understood when read to. We read to him the ten commandments, and he at once saw his duty clearly and began to obey.

Those who in the past had shunned him now began to fear that he would never again help them. They must by all means keep him in his old state of disobedience. So the priests did a strange thing. They visited him in his home. Was he not one of their beloved but erring children? He also acted strangely for him, for he welcomed them. They were encouraged, and began to think that perhaps they had misjudged him in the past. He must not go to these Sabbath keepers, they said, for they are perverters of the true gospel, and lead men back to the old ways which are ways of destruction. The Sabbath must not be kept, as there is no salvation in the law.

He listened attentively. "What then shall I do?" he inquired. "Love God," they said; "that is all that is required of men in this dispensation." "But how shall I love him?" he asked. "Shall I buy him some sweets?" "Oh, no!" "What then? shall I give him my warm cloak?" (It was winter.) "No, no, no!" "Tell me then how I shall love him," he demanded. "Keep his commandments," they answered; "that is all." "Well," he replied, "just you read the commandments to me, and I will willingly keep them!" As he said this, he got up to get a copy of the Scriptures. But this was too much for the priests, and they retired discomfited.

Simplicity in accepting God's Word makes even the ignorant wiser than the crafty of this world, and is a sure shield against all deception. GEO. KEOUGH.

### Spanish Work in Porto Rico

"THERE is joy in the presence of the angels of God over one sinner that repenteth." This year has brought joy to our hearts in seeing quite a number accept the third angel's message. We shall soon enter our fourth year in Porto Rico, and God has wonderfully blessed us since coming here to labor for the Spanish people.

The work has not been without trials and perplexities on every hand, but in spite of all the opposition, the message has found its way into honest hearts, and today they are rejoicing with us in the truth. We have just closed the week

of prayer in our home. The meetings were held at half past six in the morning, and one or two of the brethren who can speak English have met with us. Never has a week of prayer seemed so precious as this one. Our hearts have been melted before God; sins have been confessed and put away, and we are determined by the grace of God to be more faithful, more diligent, in living and giving the truth than we have ever been. We are surely in the time of the latter rain, when the Holy Spirit is being poured out. On every side hungry souls are longing for the spiritual food of the third angel's message.

A man who has bitterly opposed our work is now asking for some one to teach him present truth. A young lady who was a Spiritualist is studying the Bible, and with several others is preparing for baptism. We feel encouraged in the work, although every day we see evidences of the workings of the evil one.

Spiritualism has a strong hold on these poor ignorant people, and it seems sometimes that the very elect will be deceived. Pray for us, brethren and sisters, that we may have clear discernment and wisdom to work for these people and win some for Christ. The greatness of the work seems overwhelming at times, and we are led to exclaim, "Who is sufficient for these things?" We are glad that we do not need to trust in our own strength, but in the strong arm of our heavenly Father, who would send to our aid every angel in heaven if necessary in coping with the powers of evil.

The work in Porto Rico is onward, and we want to keep pace with it, and see souls saved. Pray for the advancement of this message which we hold so dear.

JESSIE M. MOON.

## The Advent Review and Sabbath Herald

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which was once delivered unto  
the Saints"

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